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AUTHOR Bennett, Ruth, Ed.
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ABSTRACT

Lessons used in a Hupa bilingual class during the 1986-87 academic year are compiled in this manual, which was generated cooperatively by the Hupa teachers. The lessons are arranged in a progression from easier to harder and cover vocabulary, conversations, verbs, holidays, and stories. The first two chapters present basic vocabulary terms for numbers, body parts, clothing, animals, colors, musical instruments, weather, time, and talking about one's self--family members, places, pets, favorite foods, and hobbies. Chapter 3 presents topics of conversation and includes lessons that teach correct language for children to use with elders and other ways to convey respect in Hupa culture. Chapter 4 contains lessons on Hupa verbs, most of which contain stems, pronoun and tense markers, and sometimes markers indicating types of motion or general adverbial concepts. In Chapter 5, the holidays section, metaphors in the Hupa language are applied to Anglo-American holidays. Names and greetings for each major holiday are created from Hupa verbs that describe key events or characters. The final section contains stories ranging from retellings of well-known traditional myths, such as "The Sucker and the Eel," to personal experience narratives by Hupa teachers. The manual is illustrated throughout with line drawings, and numerous student worksheets are included. (JHZ)

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Center for Community Development and Education Department
Humboldt State University
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707-826-3713

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Hupa Activity Book

Hupa Teachers and Translators:

Ray Baldy
Ruth Beck
Calvin Carpenter
William Carpenter
Fred Davis, Sr.
Ruel Leach
Marian Mooney
Herman Sherman, Sr.

Hupa Language Classes:

5th Grade, Ms. Martins
Shannon Aspinwall
Sasheen Bowen
Darcey Brown
Rocky Erickson
Aletha Ethredge
Fritzie Fernandez
Trona Griffin
Mandi Jackson
Jody Jackson
Shannon Jeffries
Dee Dee Leach
Marie Marshall
Misty Masten
Charley McCovey
Nina McCovey
Mary O'Neill
Paula Sylvia

6th Grade, Mrs. Moon
Rhonda Hayden
Rhonda Jones
Lucinda Miller
Charlene O'Rourke
Pete White

7th Grade, Mr. Goodwin
Larissa Britton
Loren Hostler
Shelley Pratt

7th Grade, Mrs. Hanger
Laurencita Carpenter
Julie Ferris
Valerie Hayden
Christie Jones

8th Grade, Mrs. Dobrec
Rachel Doolittle
Milynn Hopkins
Bonnie Hostler
Jeff Moon
Sammy Pratt

Editor: Dr. Ruth Bennett, Shawnee

Layout: Trish Freudiger

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Hupa Activities Book

Editor's Introduction

If you are wondering what the students who take our course are learning, we are hoping that this book will answer some of your questions. The activities in this book are lessons that were used in the Hupa Bilingual class during the 1986-87 academic year. We are putting these lessons together into one book so they can be of benefit to students in the future. These activities represent differing degrees of difficulty, some are for the first year language student, and others can only be completed by the more advanced student. The book follows a progression from easier to harder, with the first chapter consisting of a review of vocabulary given in the New Hupa Spelling Book.

After the first chapter, the book contains new materials generated from the Hupa teachers. The teachers met after the public school day every week for the purpose of evaluating the success of the day's lesson, and planning the lesson for the next week. This was a cooperative task that involved all of the teachers, and it was a wonderful experience to participate in a group that was able to reach a consensus with everyone feeling that their opinion was respected.

Respect was one of our themes for the year, as some of the lessons in the Dramatic Readings chapter show. We performed several group readings during the course of the year. "Children Showing Respect" is about respect. Respect is an extremely important Hupa concept, and these lessons teach the correct language for children to use with elders, and other ways to convey respect in Hupa culture.

A major accomplishment for the year is shown in the Verbs chapter. As a result of cross-comparative analysis of Hupa and Tolowa as Athabaskan verbs, we are getting a grasp on how verbs are structured. We are learning that most verbs contain stems, pronoun and tense markers, and sometimes markers indicating types of motion or other more general adverbial concepts. We are learning that there are many ways for verbs to be put together. Tense changes, for example, can be marked in the first syllable, or in a middle syllable, or in the final syllable of a verb.

Because they are put together from smaller components, Hupa verbs can be adapted to new situations. The "Holidays" section of the book demonstrates how Hupa language can be created. Metaphors in the Hupa language are applied to Anglo-American holidays; names and greetings for each holiday are created from Hupa verbs that describe key events or characters. This section shows the flexibility and adaptibility of the Hupa language and of Hupa people, who are evolving into mainstream American life, while holding on to the ancestral language.

Finally, this book contains some wonderful new stories translated by our teachers during the past year. These stories range from retellings of well known traditional myths, such as KLOHXON DOJOW (The Sucker and the Eel), to personal experience narratives by Hupa teachers Herman Sherman, Sr., and Ray Baldy. Every one of the stories tells something unique about the Hupa world view and makes its contribution to the total fabric of knowledge that Hupas have about the world.

Dr. Ruth Bennett
Editor
Bilingual Emphasis Program
Humboldt State University

HUMBOLDT STATE UNIVERSITY • Arcata, California 95521 • (707) 826-3766

Department of Education
College of Health, Educational
and Professional Studies

Dear Parents and Teachers,

We Hupa language teachers have over 30 students who are taking Hupa language at Hoopa Elementary School in Humboldt State University's Bilingual Program. We are proud of them for studying the language. They learn to listen carefully, to remember exact pronunciations, and to read and to write. In the language learning process, they are learning to respect our heritage, our elders, and to live a clean life. They learn songs sung in the sacred ceremonies, and the sacred meanings of the dances and the songs. They learn to take from nature only what they use, and to become good citizens.

We feel if the students are taught when they are young, they have a solid foundation that will last them all of their life. We have some books and we are always in the process of compiling new lessons. In order for the books and lessons to be understood, they have to be taught by good teachers. Now we have the teachers for this program, and the teachers are willing to work with the children. We urge that recognition is given to the need for this program to continue with its staff of teachers.

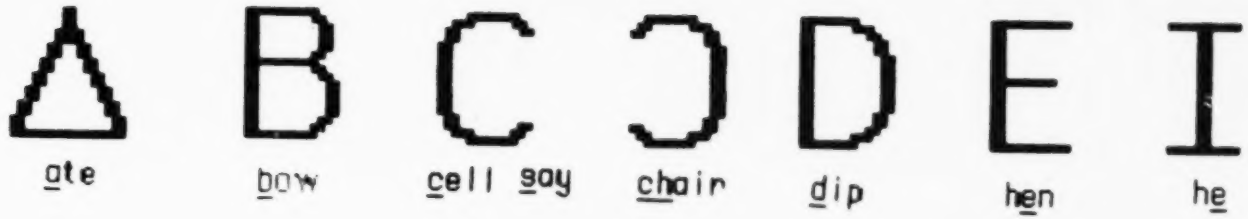
Sincerely,

Herman Sherman, Sr.
Marian Mooney
Ray Baldy
Calvin Carpenter
Ruth Beck

Ruth Beck
Marian Mooney
Ray R. Baldy
Calvin Carpenter
Herman Sherman Sr.

Hupa Unifon

Single Sound Alphabet



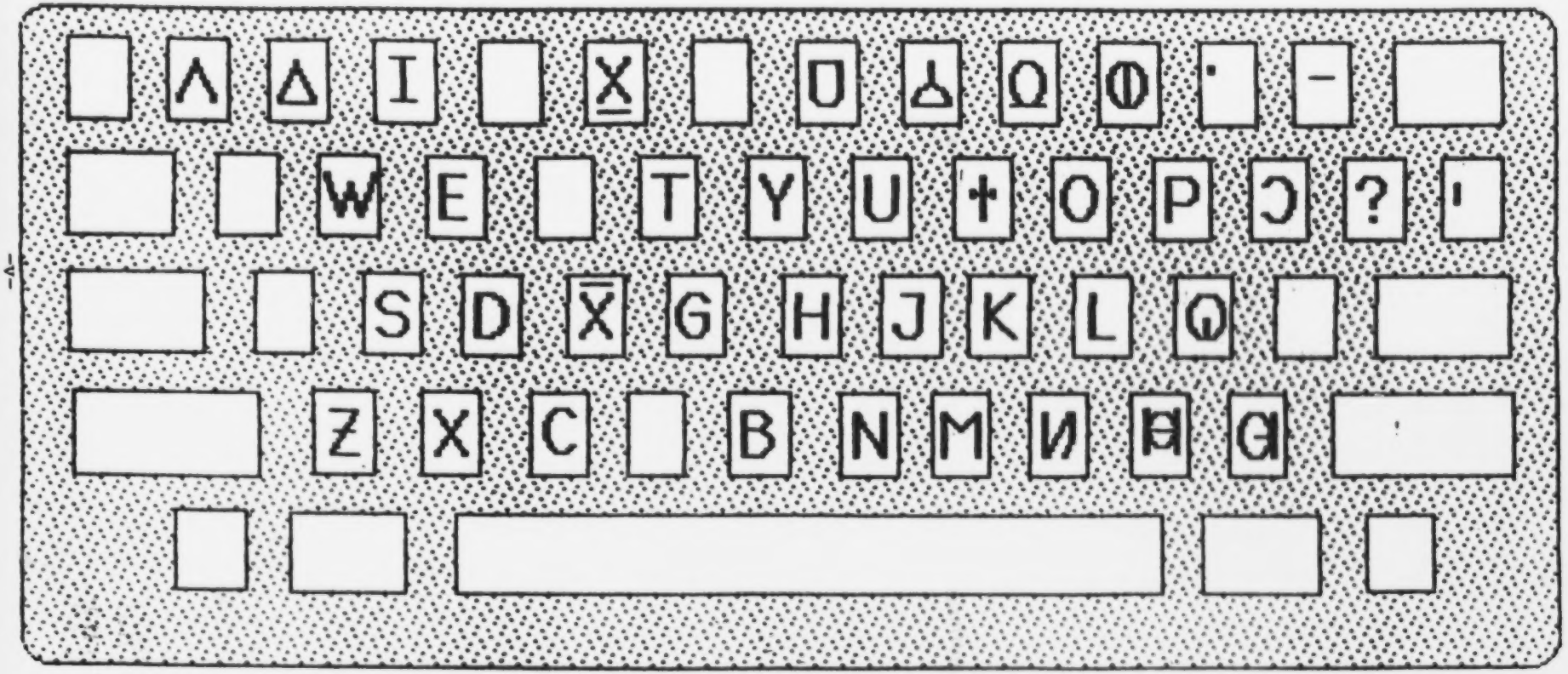
ate bow cell say chair dip hen he

jaw goot hat bit bite kiss low music no

lot old look out boy king sure

table up due wig yes khah ("gargle h") zebra ghah ("gargle r

HUPA UNIFON KEYBOARD



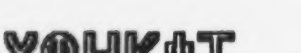
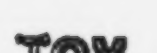
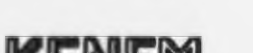
SECTION I

TOPICS FROM NEW

HUPA SPELLING BOOK

HUPA NUMBERS

WRITE THE HUPA NUMBER ON THE BLANK LINE.

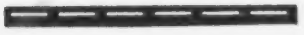
one	six
____	______
	
two	seven
____	________
	
three	eight
____	______
four	nine
____	________
five	ten
_____	______

one

six

two

seven



three

eight

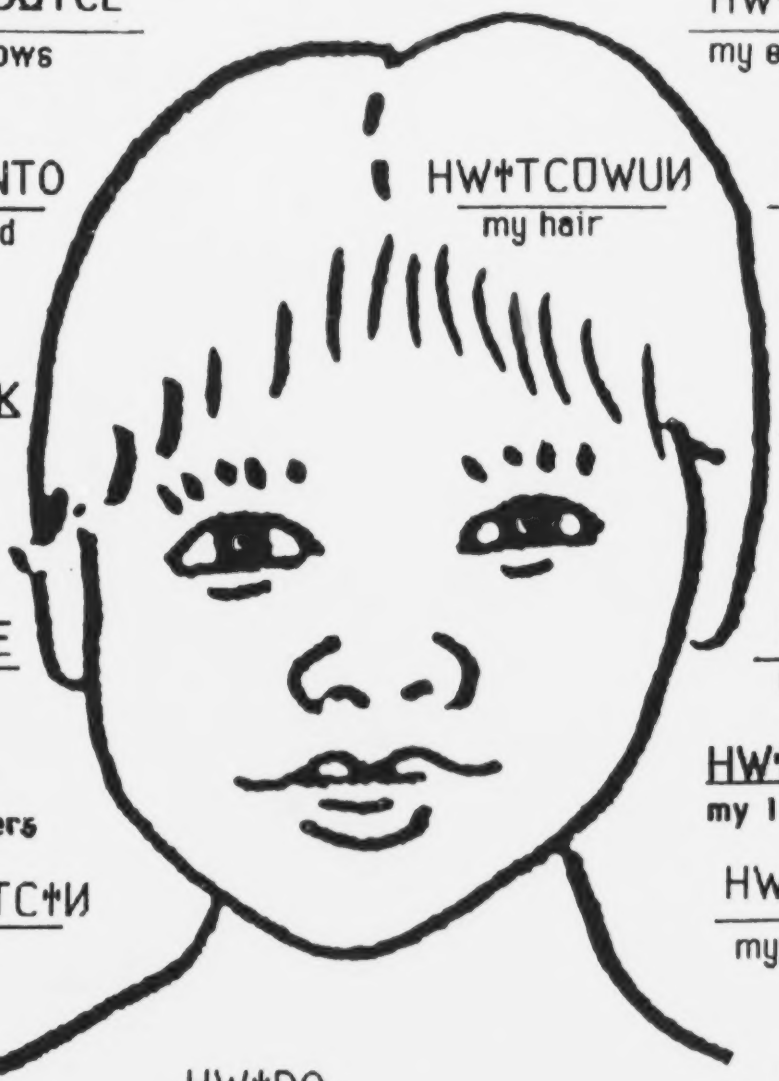
four

nine

five

ten

BODY PARTS



HWEDOΔ
my head, my hair

HW+CEB+KE
my brains

HW+TC+DO'
top of my head

HW+NODΩTCE
my eyebrows

HW+NOTUИ'
my eyelashes

HW+TC+NTO
my forehead

HW+TCΩWUИ
my hair

HW+KYOИ
my mind

HW+CATQK
my cheek

HW+NO
my eye

HW+CΩWE
my ear

HW+N+И
my face

HW+DQ
my whiskers

HW+DOC+TC
my lips

HΩWETC+И
my jaw

HW+NCWΩH
my nose

HW+DO
my mouth

HΩWQ'
my teeth

HW+CΩWAB
my throat

HW+COCTON
my tongue

ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.

_____ my head

_____ my brains

_____ top of my head

_____ my eyebrows

_____ my eyelashes

_____ my forehead

_____ my hair

_____ my mind

_____ my eye

_____ my cheek

_____ my ear

_____ my face

_____ my lips

_____ my whiskers

_____ my jaw

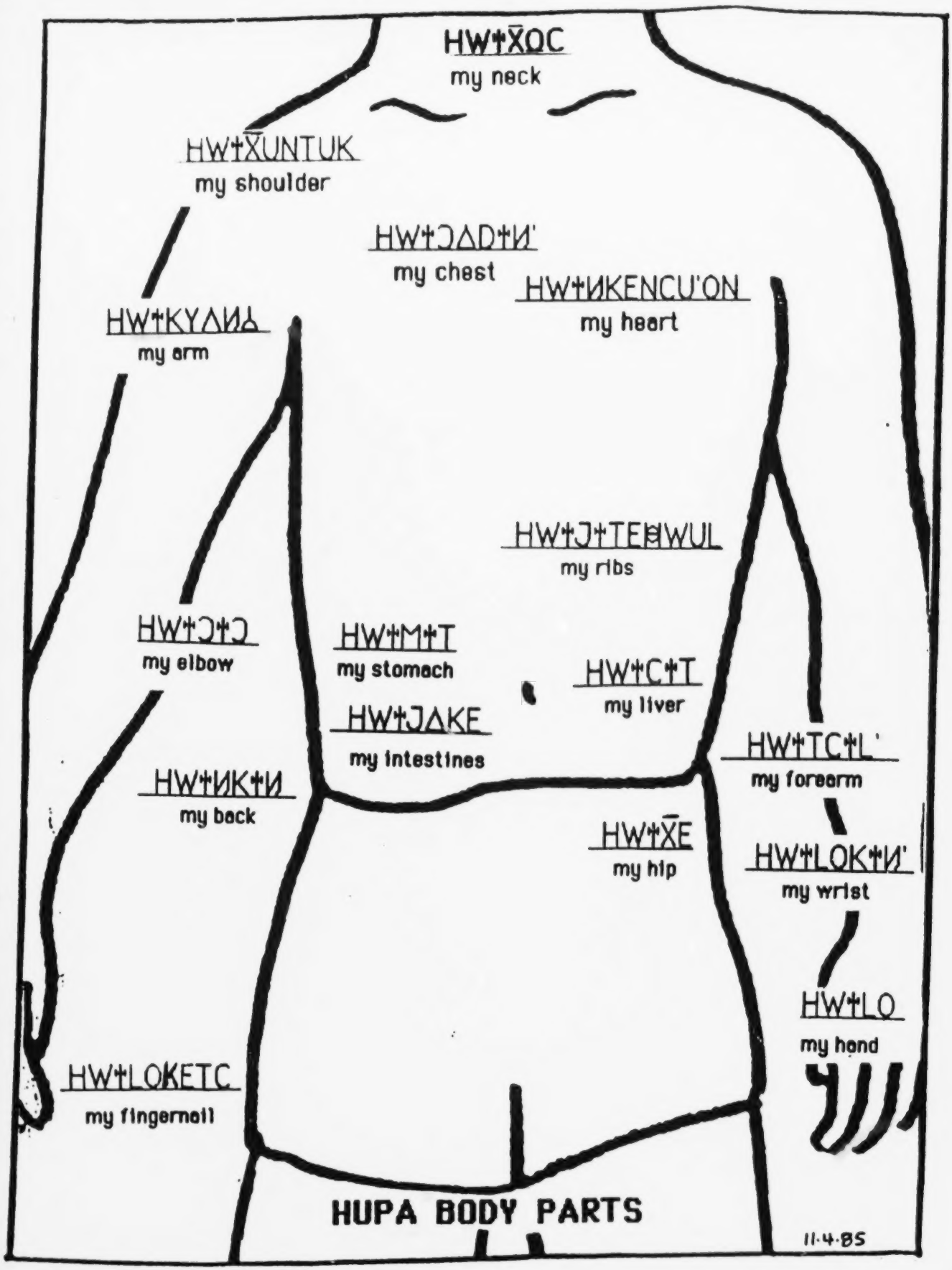
_____ my nose

_____ my mouth

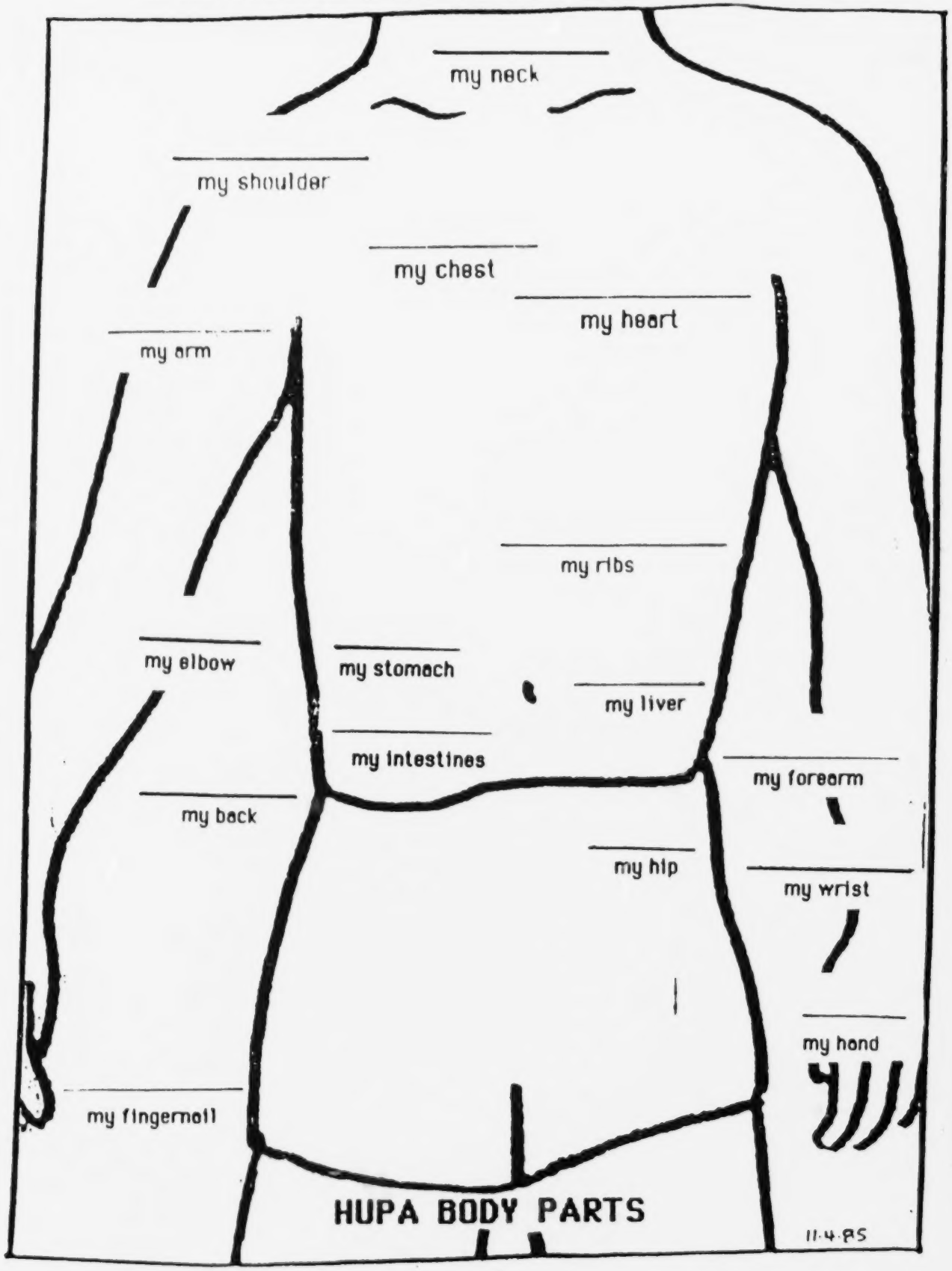
_____ my teeth

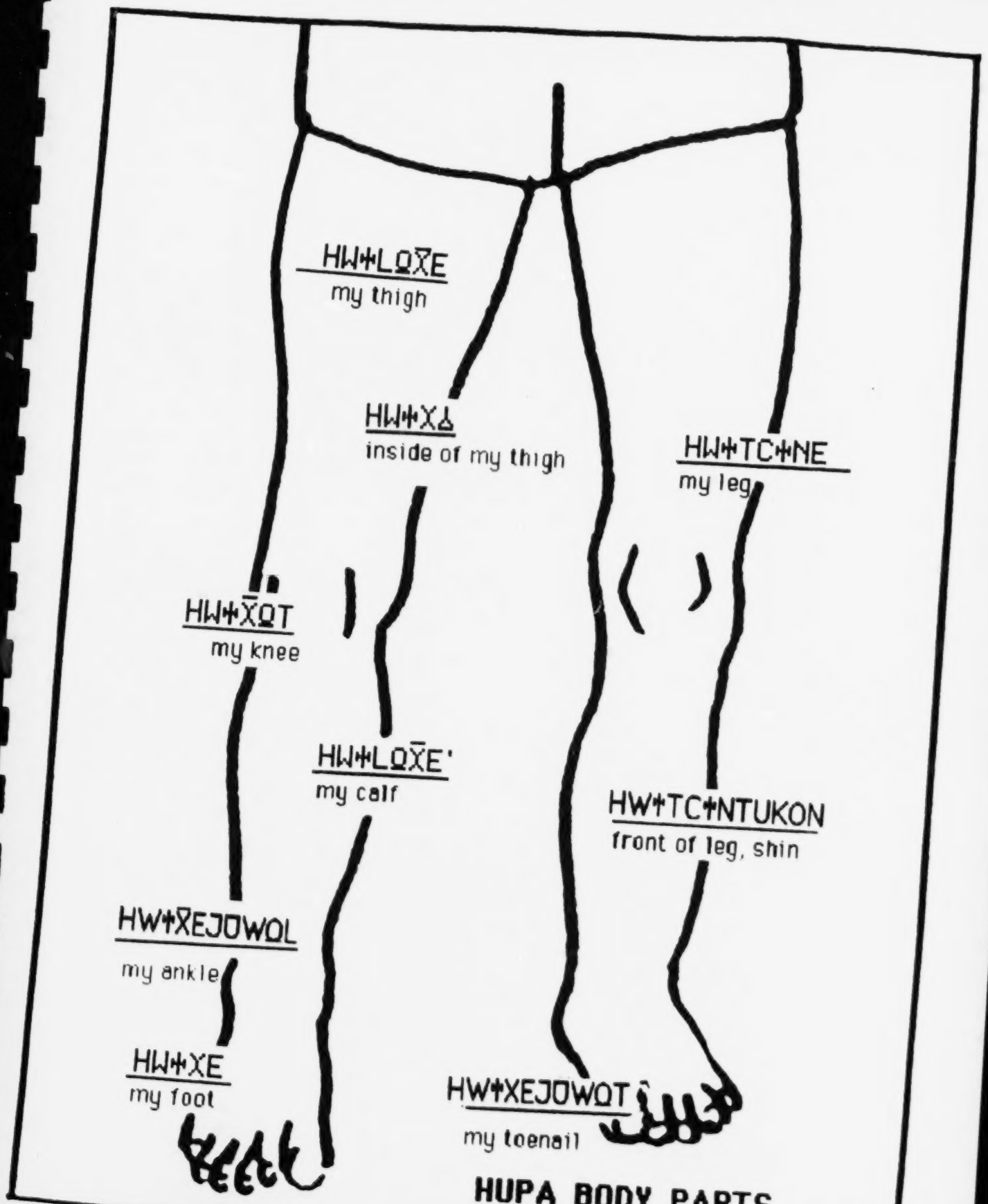
_____ my throat

_____ my tongue


HWTXOC
my neck
HWTXUNTUK
my shoulder
HWTƆADTИ'
my chest
HWTИKENCU'ON
my heart
HWTKYAИA
my arm
HWTJTEHWUL
my ribs
HWTƆTƆ
my elbow
HWTMTT
my stomach
HWTCTT
my liver
HWTJAKE
my intestines
HWTTCTL'
my forearm
HWTИKTИ
my back
HWTXE
my hip
HWTLOKTИ'
my wrist
HWTLO
my hand
HWTLOKETC
my fingernail
HUPA BODY PARTS
11-4-85

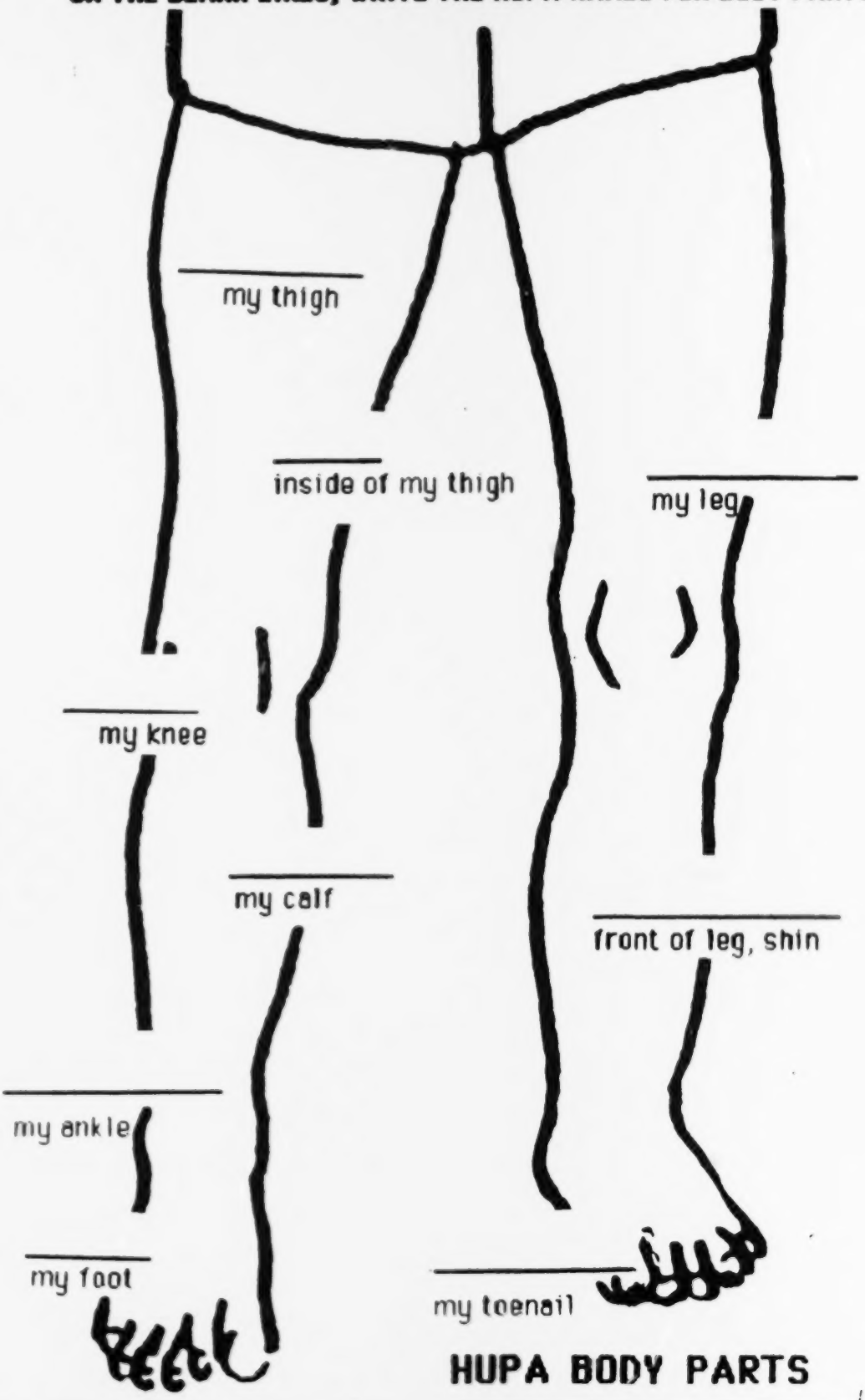
ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.





HUPA BODY PARTS

ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.



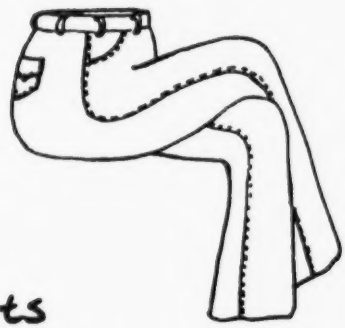
HUPA BODY PARTS

CLOTHES

PART 1. Write the Hupa word on the blank line.

Blouse/shirt

YE-XOL-TQ



Pants

YE-K+-XOL-TQ or

MΔ-YE-K+-XOL-TQ underpants

Coat

M+-X̄+T-OO-OOH

Dress or skirt

KYO'

Indian Dress

XQ-J+-KYO'

Slip

MO-MEL-KYO'

Jump Dance
Head Dress

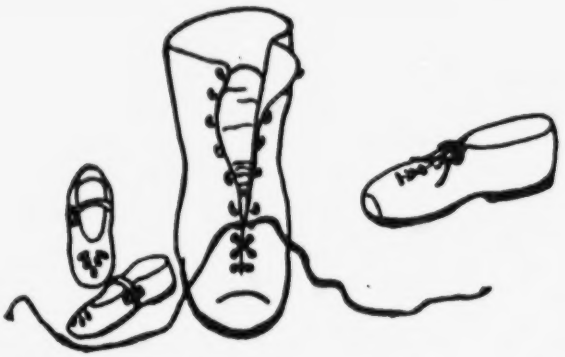
MED-NO-C+-TON

Hat

XOC-TON

Gloves

XU-LO-YE-KOL-TQ



Shoes

YE-J+-TUL

Deerskin Dance Head Dress

KYO-WQ'

Hooks ʏIDOJHNTEL
sea lion(tusks)

Belt

MᏐᎲXᏫLᏏ

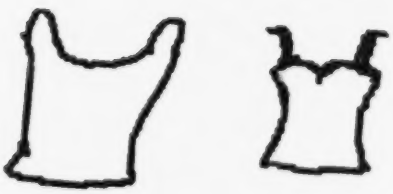
Brush Dance Head Dress

TEL-MOC-WᏐL-OWEN

roll made from white underbelly of deer

Socks

MᏰ-YU-WᏐTᏫ

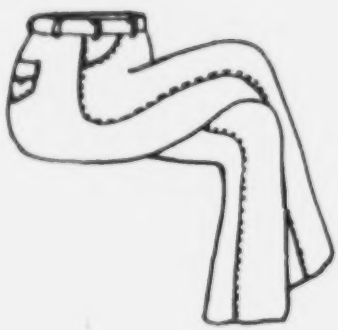


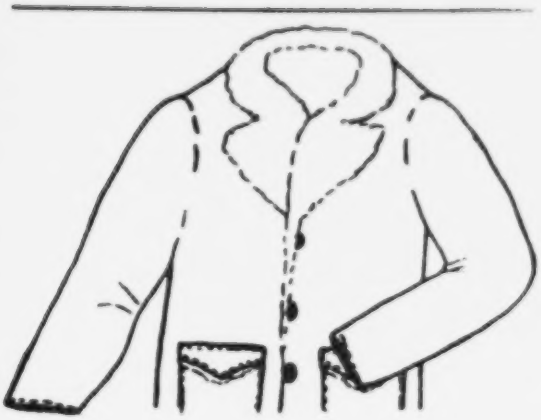
Undershirt

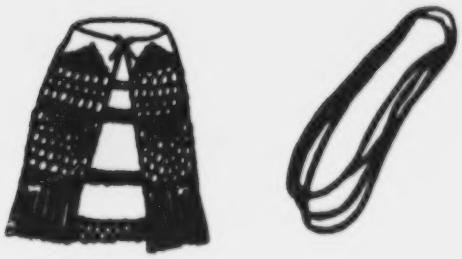
MᏰ-KᏐ-XOL-TO

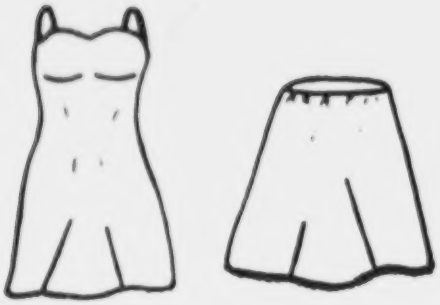
Clothes

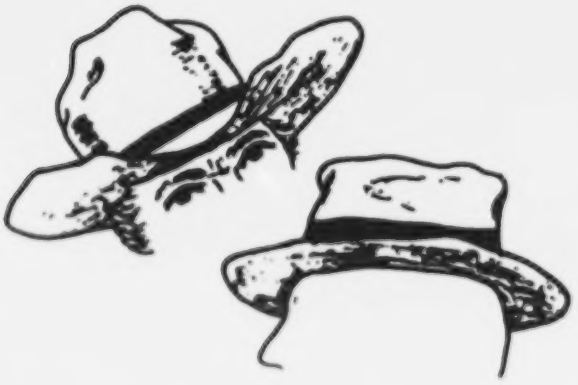
Write the Hopi name on the blank line.

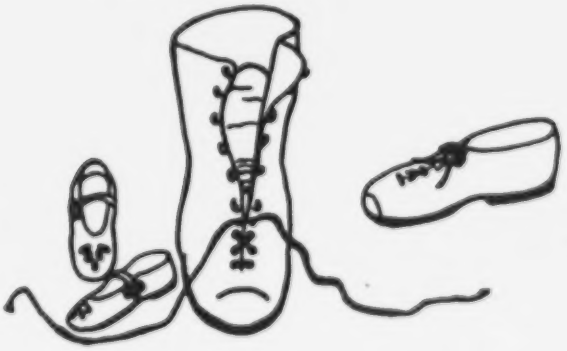


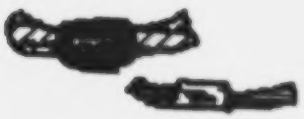


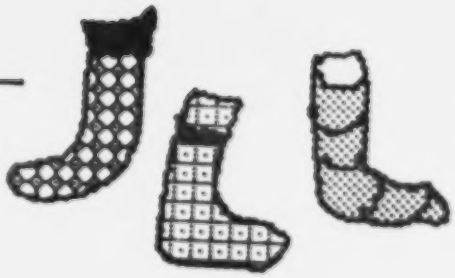












[redacted] PART 2.

Hupa bilingual
class 3/11/87

The questions below give an English word and a choice of Hupa words and are asking you to check the space beside the Hupa word that most closely matches the English word.

1. Dress or Shirt
   - ☐ MɬX̄ɬTƆƆƆH
   - ☐ KYO'
   - ☐ YEƆɬTUL

2. Gloves
   - ☐ XULOYEKYƟLTƟ'
   - ☐ XƟCTON
   - ☐ XƟƆɬ KYO'

3. Slip
   - ☐ MOMELKYO'
   - ☐ MɬX̄ɬTƆƆƆH
   - ☐ KYO'

4. Indian dress
   - ☐ MɬX̄ɬTƆƆƆH
   - ☐ KYO'
   - ☐ XƟƆɬ KYO'

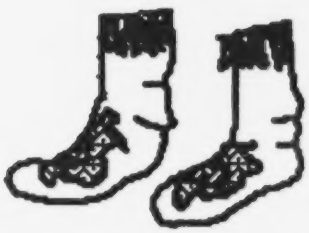
5. Jump dance headdress
   - ☐ KYƟWƟ'
   - ☐ MEƟNOCɬTON
   - ☐ TELMOCWɬLƆWEN

6. Brush dance headdress
   - ☐ YIDOƆɬNTEL
   - ☐ MEƟNOCɬTON
   - ☐ TELMOCWɬLƆWEN

7. Shoes
   - ☐ MɬƐXƟLG
   - ☐ MɅYUWɬTOƐ
   - ☐ YEƆɬTUL

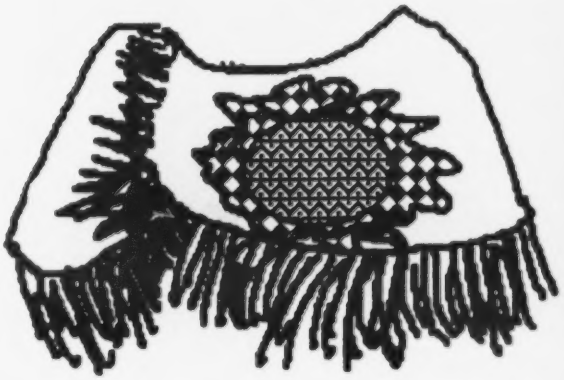
Instructions:

Draw a line from the word to the picture it identifies, then cut out clothes and paste on construction paper to assemble your own clothed person. Label the clothes you select.



YEXOLTO
shirt

M↑X↑TƆOƆOH
coat

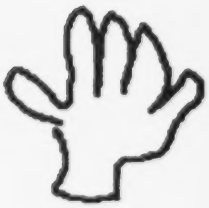


KYO'
dress

MΔYUW↑TOH
socks

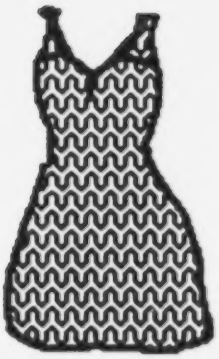
YEƆ↑TUL
shoes

XOCTON
hat



XOLOYEKOLTO
gloves

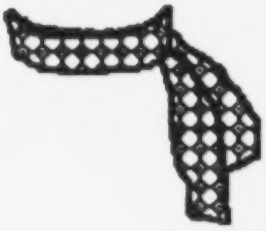
Continue working as you did on the previous page.

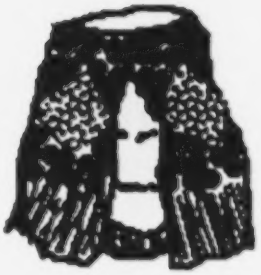


MᏐᏂXᏫLᏀ
belt

MᏗYUWᏐTOᏂ
socks

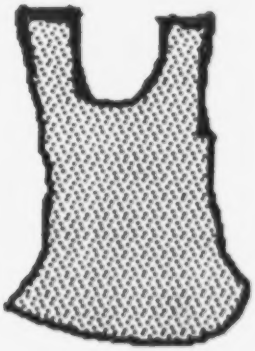
Undershirt
MᏗKᏐXOLTᏫ

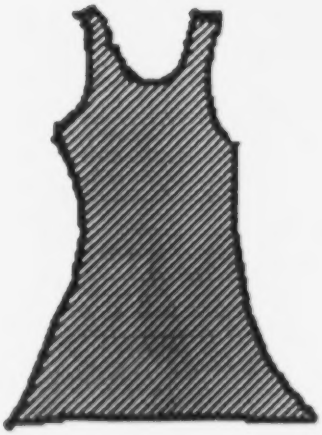




Slip
MOMELKYO'

XᏫᏣᏐ KYO'
Indian dress



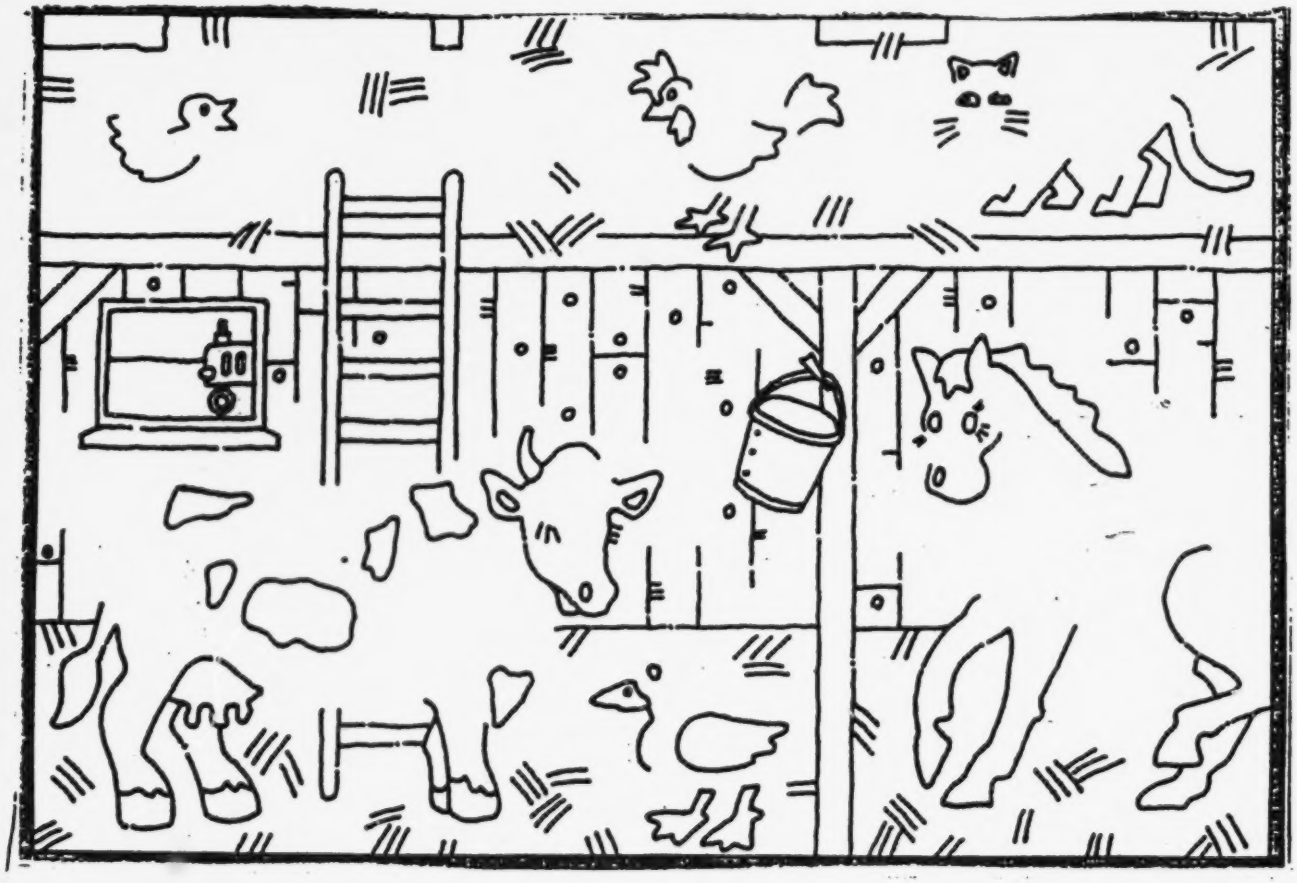


CLUSTERS PART 3. Match the Hopa word to the English translation.

KYO'	Indian dress
XULOYEKYOLTO'	Jump dance headdres
MOMELKYO'	Brushdance headdre
XΩƆ+ KYO'	shoes
MEUNOC+TON	dress
TELMOCW+LƆWEN	gloves
YE-Ɔ+TUL	slip

ANIMALS

HUPA FAMILY FARM What's going on here? Animals on this farm aren't all there. Look at each picture below and see if you can guess who the animal is. Draw a line from the animal in the picture to the word that names it. Then complete the picture. Practice spelling the word by writing it on the blank line.



BQCE
cat

M+DEHQLEN
cow

M+DON+TEL
duck

_____

_____

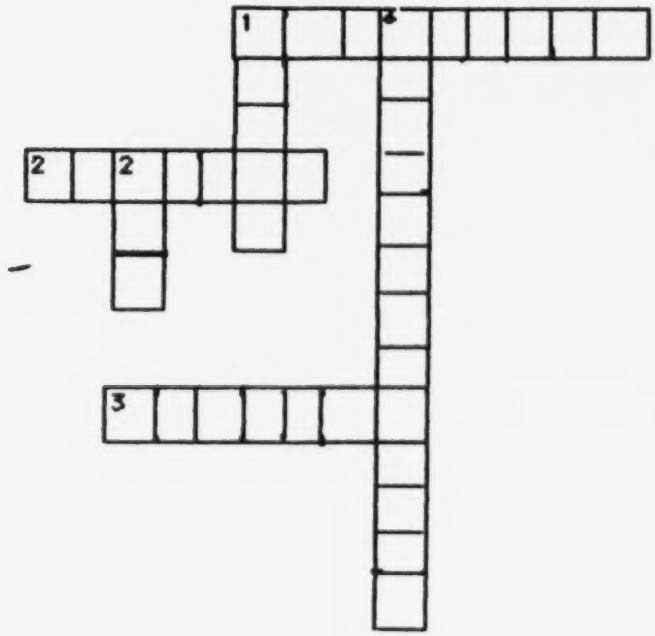
_____

H+W' or M+X+DOJ+DEHTCE
horse

_____

Fill in the crossword puzzle with the correct Hupa word for each English expression.

Hupa Crossword Puzzle Activity



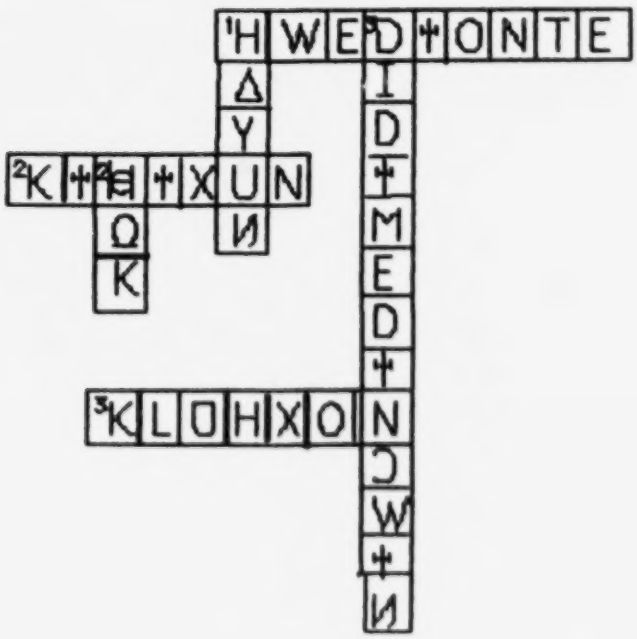
Down

1. Hello
2. Salmon
3. What do you want to eat

Across

1. How are you
2. Deer
3. Eel

Hupa Crossword Puzzle Activity



Down

1. Hello
2. Salmon
3. What do you want to eat

Across

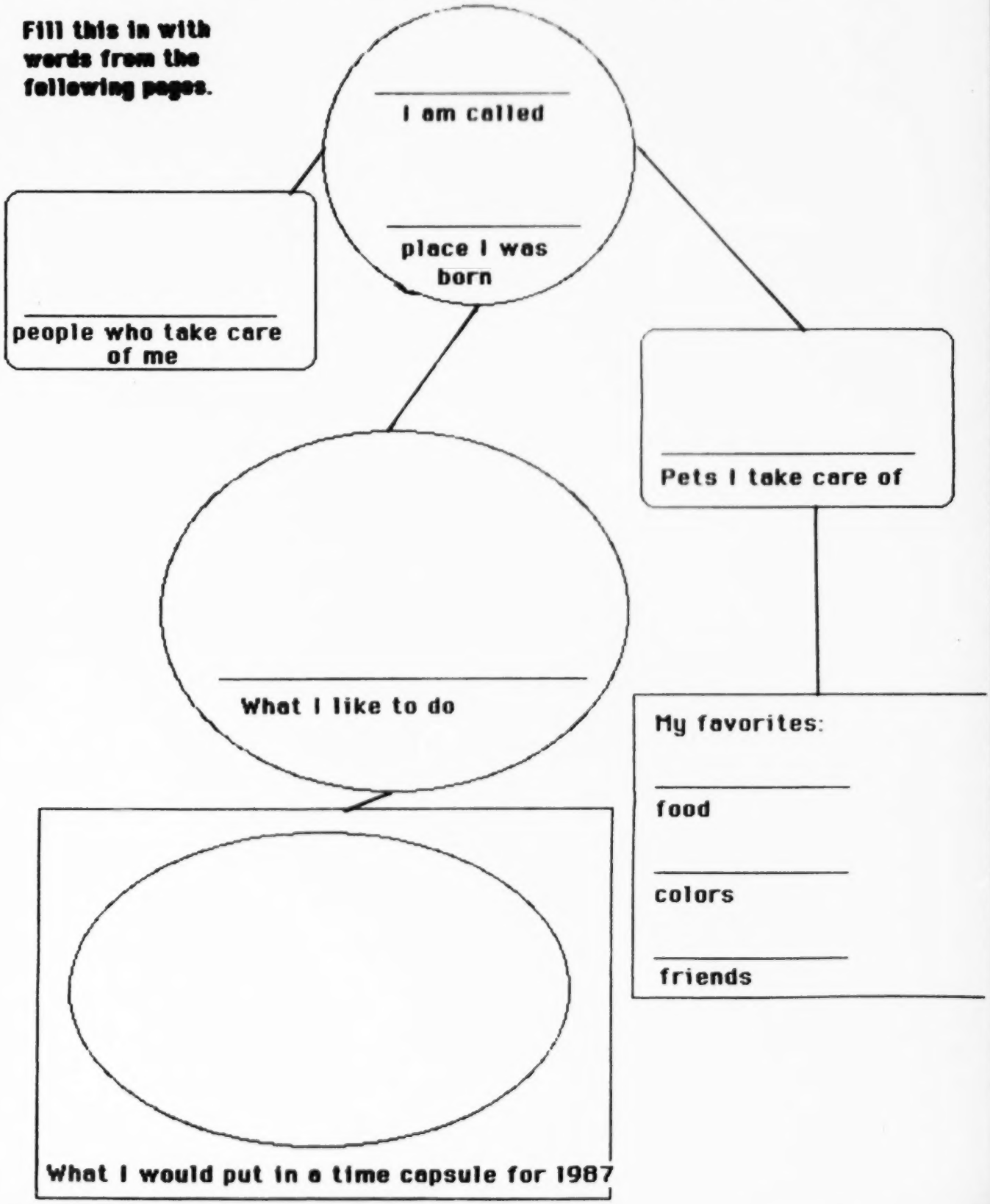
1. How are you
2. Deer
3. Eel

SECTION II

NEW VOCABULARY TOPICS

AUTOBIOGRAPHY MAP

Fill this in with words from the following pages.



AUTOBIOGRAPHIES

DIRECTIONS: USE THE WORDS ON THESE PAGES TO FILL OUT YOUR AUTOBIOGRAPHY MAP.

Places

Arcata	X⊕NTE⊞D†И
Blue Lake	H⊡C†ИD†⊞D†И
Crescent City	YIDE D†NEXENE⊕H
Eureka	DOW†LO⊞D†И
Mouth of Mad River	JΔ⊡L†ND†И
Hoopa	NOT†N⊡X
North	Y†NUK
South	YIDUK
East	IDE
West	ITC†

Pets that I take care of

cat	B⊡CE
kitten	B⊡CE M†CXE or B⊡CE M†CKIYE
dog	N⊡K†NΔY⊡T
puppy	⊞ИM†MIYOC

People who take care of me (relatives)

my mother	HWUNƆWΘN
my father	HWϮTO'
my sister	HWϮDEƆ
my brother	HWϮKϮL
my aunt [mother's side]	HWϮИKΔ'
my aunt [father's side]	HWODϮƆWΘИ
my uncle [mother's side]	HWϮƆ
my uncle [father's side]	HWϮTΔ
my grandmother [mother's side]	HWϮƆWD
my grandmother [father's side]	HWϮƆϮN
my grandfather [mother's side]	HWϮƆWU
my grandfather [father's side]	HWϮMO'O'ƆWϮИ

Things I like to do (activities)

Listening to music
YOD[illegible]NE
they are playing musical instruments

Playing a tape on the tape recorder
ADO Y[illegible]X[illegible]NEDH
by itself it talks

Tape
ΔD[illegible]MOC
turns around

Playing stick game
K[illegible]TEXUJ

Playing football
NΔYULTO[illegible]TE

Playing baseball, softball
NO[illegible]CWUL, NO[illegible]CWO[illegible]TE

Running track
J[illegible]TE[illegible]WO[illegible]TE or DOJ[illegible]N[illegible]OT

Reading a book
J[illegible]TCON ΔKYULQ
looking paper

Swimming
NOT[illegible]E
swimming right now

NOT[illegible]E
already swimming

Shooting a rifle
C[illegible]T[illegible]M
rifle

Driving around in a car
ODONO[illegible]TC ME NOX[illegible]TC
car in driving
runs by itself

Foods that I like

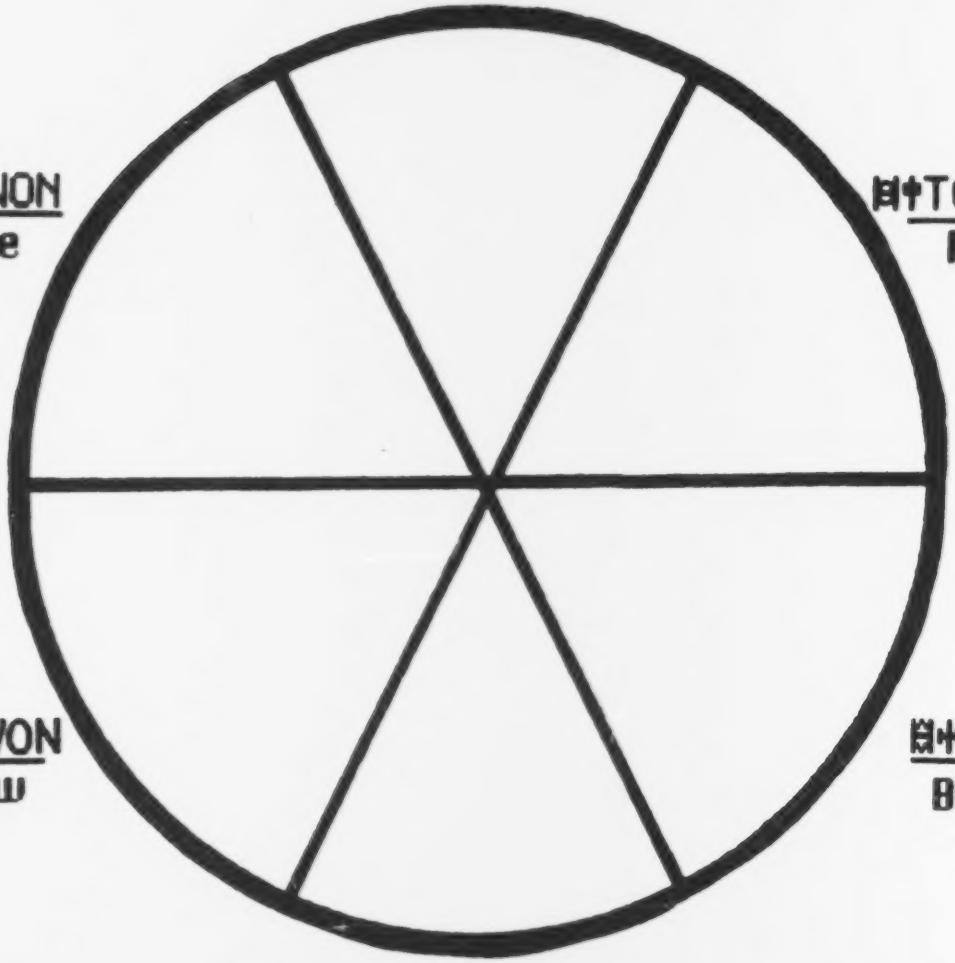
strawberries	K↑GEↃ
blackberries	↑CKΩTC or ↑CKΩTC ⊞↑W↑N
huckleberries	ↃW↑⊞Ↄ
gooseberries	K↑⊞X̄ΩC
manzanita berries	D↑NΩH
Indian tea	NOCT↑K
salmon	⊞ΩK
deer meat	K↑⊞↑XUN
eel	KLΩHXON
elk meat	M↑↑KYΩX̄OTCE
goose	D↑ИX̄ΩↃ YID↑T↑LE
wieners	K↑ↃΔGENEWON
mussels	XΩC↑TⅭM↑L
sucker	DΩJOT
eggs	K↑WEHWE
carrots	KΔCENEWON
corn	KΔCENEWON
potatoes	↑NYETⓄ
squash	CEX̄ΔJΔNEWON
tomatoes	K↑NΩJEXⓄXE
onion	M↑↑KYΩN'N↑⊞ↃW↑N
beans	NODET⊞NEWON

Indian potatoes	XΩƆϮ ϮNYETΩ
seaweed	LO
oranges	ϮJƆWULƆ
watermelon	KϮϮϮTNEWON
bread	DEDƆ⊞ϮK
acorn bread	XOƆϮ DEDƆ⊞ϮK
pie	ME'CϮ⊞ϮK

Colors that I like

red	TCELNΔWON
orange	XΩMNΔWON
yellow	DOKYΩNΔWON
green	⊞ϮTCΩ
blue	⊞ϮTCΩ
purple	⊞ϮTCΩNΔWON
black	⊞ϮWϮN
white	⊞ϮXΔ
grey	DϮLMΔ
brown	JƆNƆWΔNΔWON

KUPA COLOR WHEEL



TCELNOWON
Red

XOMNOWON
Orange

HTCO NAWON
Purple

OOKYONAWON
Yellow

HTCO
Blue

HTCO
Green

HWHN
Black

HXA
White

DLMA
Grey

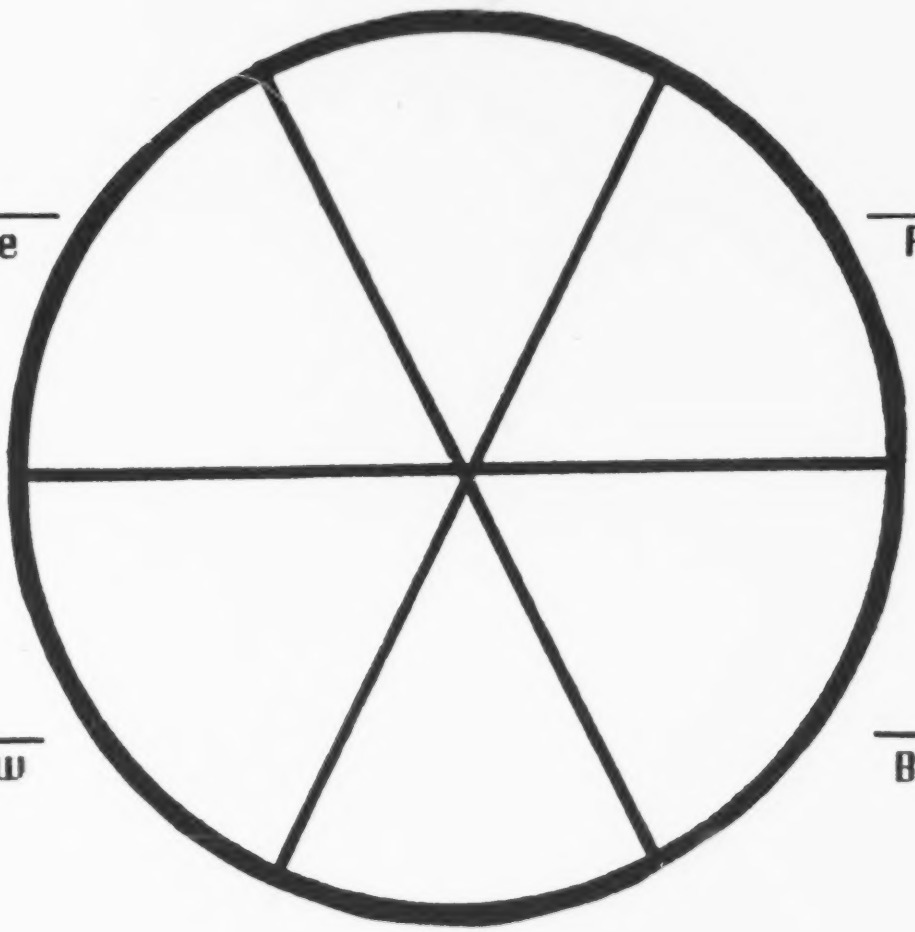
JUNCWANAWON
Brown

NOCDEXTC
Speckled

12.15.85

HUPA COLOR WHEEL

WRITE THE HUPA WORD ON THE BLANK LINE.



_____ Red

_____ Orange

_____ Purple

_____ Yellow

_____ Blue

_____ Green

_____ Black

_____ White

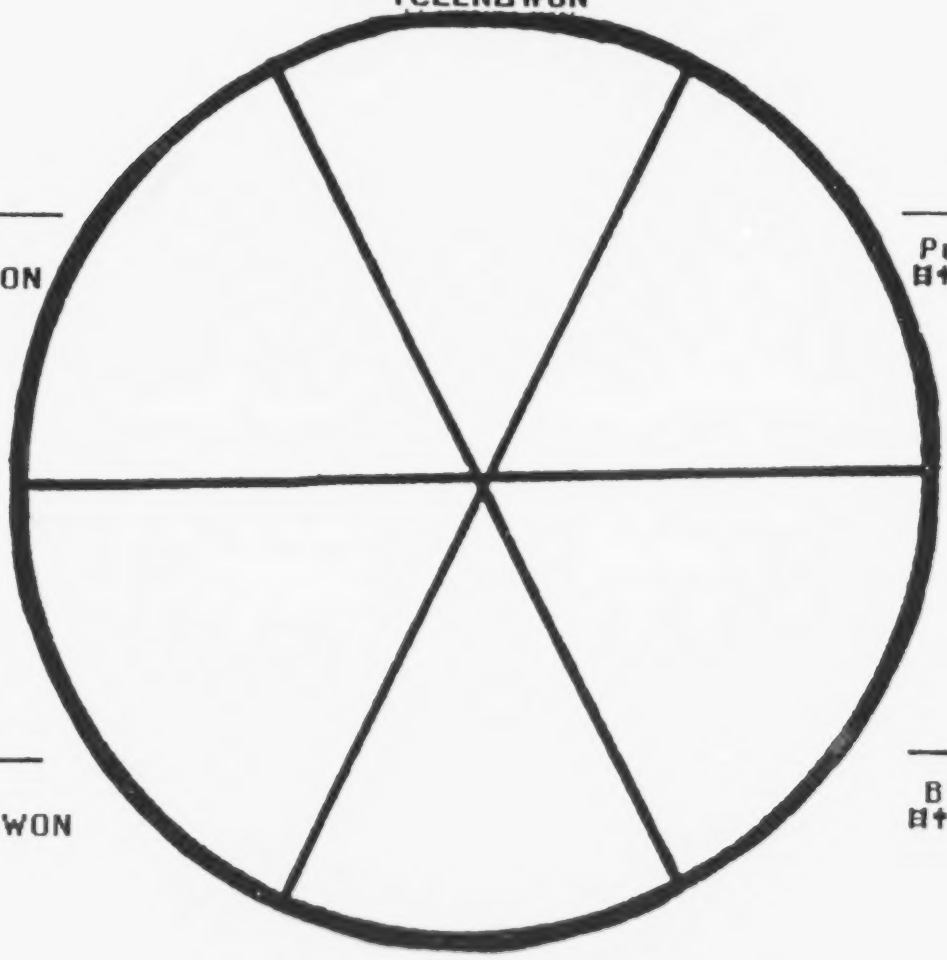
_____ Grey

_____ Brown

_____ Speckled

HUPA COLOR WHEEL: Animals

Instructions: If animals were colors, what animals would you match with the colors below? Write the name for an animal on the line above each color.



Red
TCELNΔWON

Orange
XΩИNΔWON

Purple
ꓭ↑TCΩNΔWON

Yellow
DOKYΩNΔWON

Blue
ꓭ↑TCΩ

Green
ꓭ↑TCO

Black
ꓭ↑W↑N

White
ꓭ↑X̄Δ

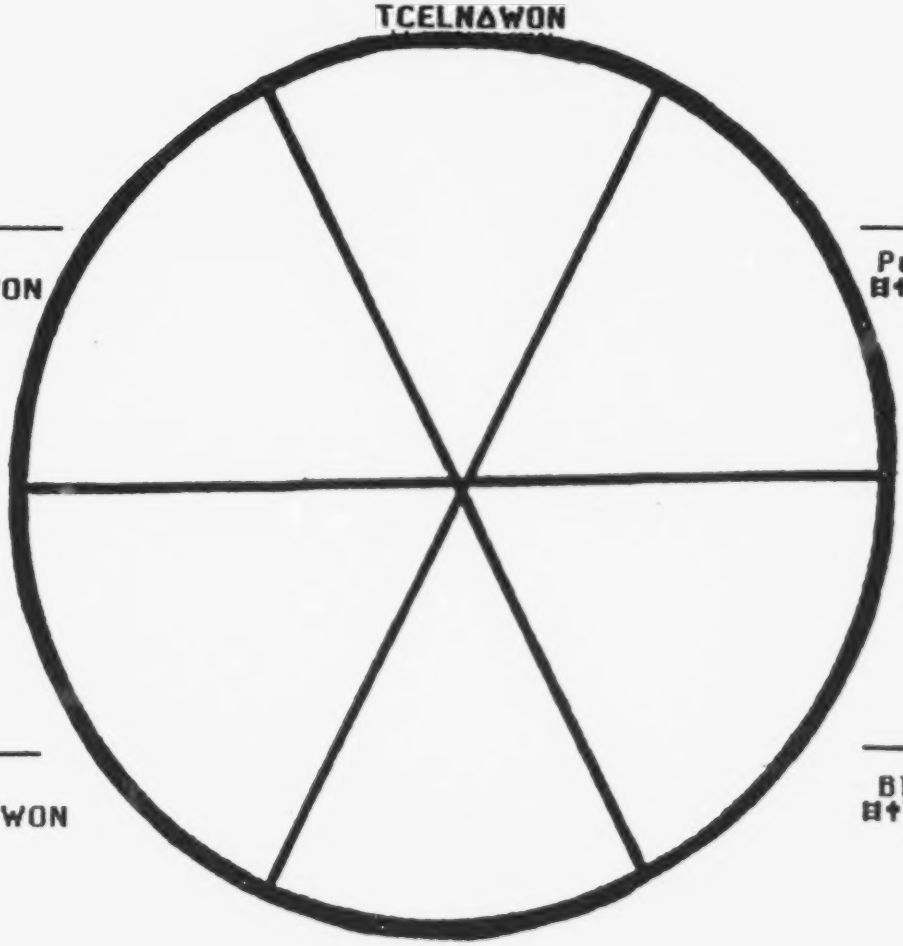
Grey
D↑LMΔ

Brown
JONƆWΔNΔWON

Speckled
NOHDEX↑Ɔ

HUPA COLOR WHEEL: Clothes

Instructions: If clothes were colors, what clothes would you match with the colors below? Write the name for one item of clothing on the line above each color.



Red
TCELNΔWON

Orange
XOИNΔWON

Purple
ꓭ↑TCONΔWON

Yellow
DOKYONΔWON

Blue
ꓭ↑TCO

Green
ꓭ↑TCO

Black
ꓭ↑W↑N

White
ꓭ↑X̄Δ

Grey
D↑LMΔ

Brown
JONƆWΔNΔWON

Speckled
NOHDEX↑Ɔ

[illegible]

fiddle
M+X+T NOYOC
on it he-she are pulling

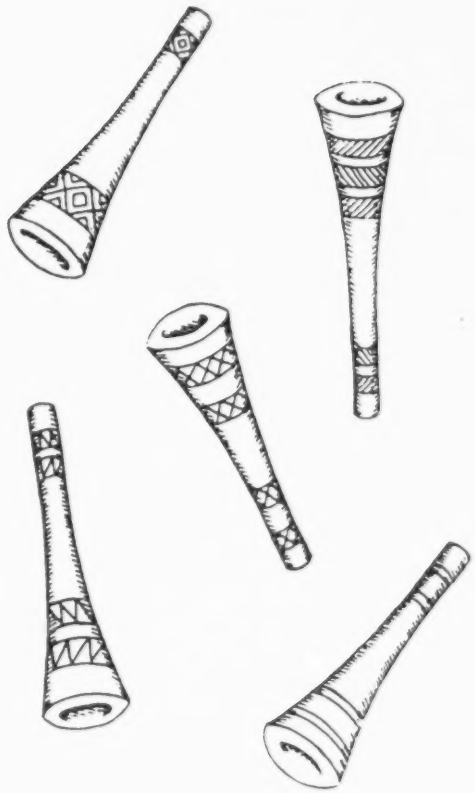
accordion
+[illegible]KYOCKYOC
he-she are stretching back and forth

guitar, banjo, mandolin, ukelele
M+LM+L
[the way it sounds]

piano
M+X+T NO'+LE
on it one taps

He is going to play the piano

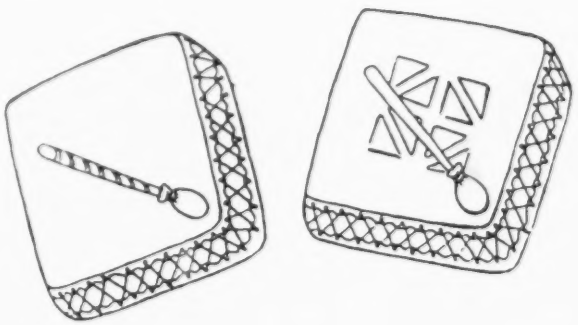
M+X+TNO'+LE J+DU[illegible]NETE
on it one taps he is going to play it



Horns, all wind instruments
YEKYOLYO
you blow in

Indian whistle [used in Deerskin Dance]
MEKYOD+[illegible]TEO
he is blowing it

Indian drum
ME'+[illegible]WUL
he is hitting it



vocalist
NOKYO[illegible]OHTE

Harmonica
XOCONO'YOC

Juice harp
XODOM+JO[illegible]WUL

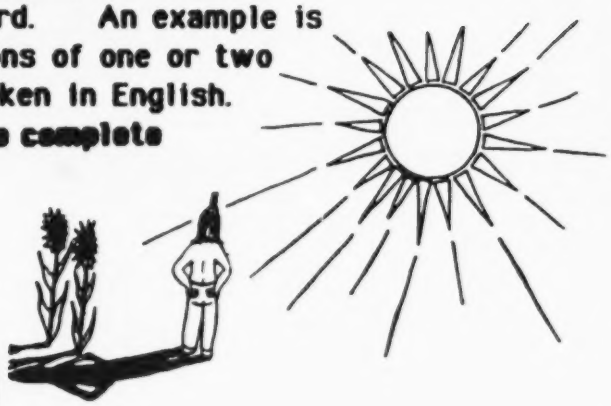
MUSICAL INSTRUMENTS ACTIVITY

Draw a line from the Hupa meaning to the English meaning for the musical instruments listed below:

fiddle	ŧ⊟KYOCKYQC
accordion	ME'ŧ⊟WUL
piano	MEKYQDŧ⊟TEO
Indian drum	MŧXŧT NOYQC
Indian whistle	MŧXŧT NO'ŧLE

Weather: DAYTIME

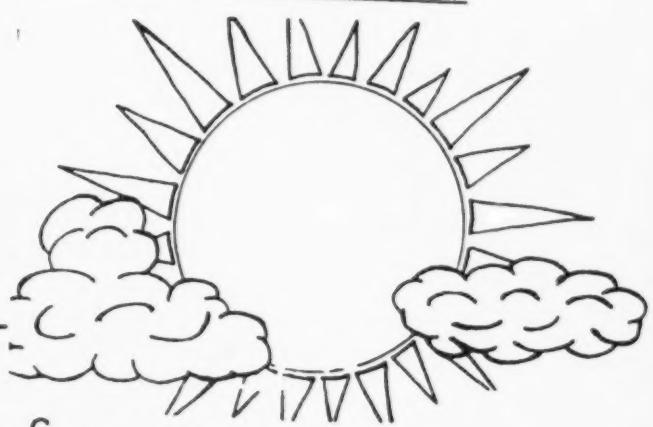
The Hupa language is terse. A few words can say a lot. The Hupa language has sentences of just one word, that are translated into more than one English word. An example is ULU', "It's hot." There are many expressions of one or two words that would take more words if spoken in English. Translate the Hupa expressions below into complete English sentences.



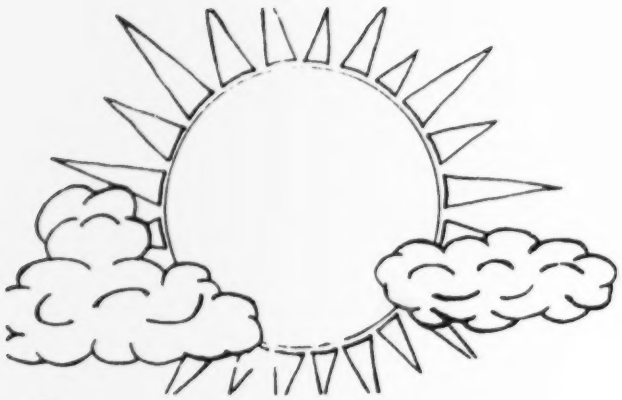
JTWKYO or JTWHWO
Daylight

_____

XUNCEM
sunshine



Sun
HWO



Sun

HWO

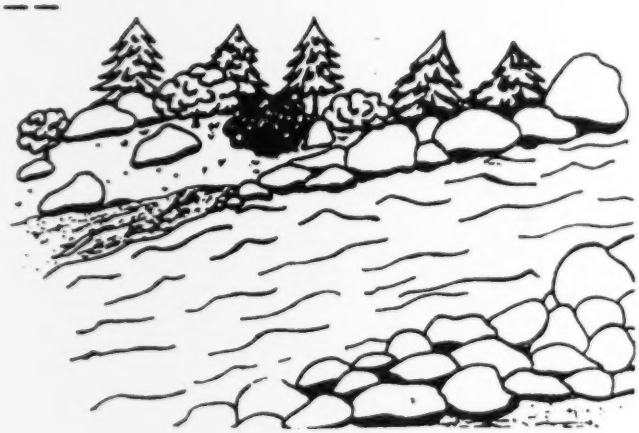
NQX⊕T XUNCEN

On us sunshine

-4

ULU'

It's hot[weather, fire, stove, etc.]



River

XUN

WEATHER: SEASONS

Directions: Say the Hupa expression, then write it on the blank line.

Spring is coming

Y†MON C†LEN

passing it will be

_____

Flowers are going to bud
K†TUN NOTED†JW†NTE

_____

They are going to bloom
KYUND⊥YETE

_____

Summer
XONC†L _____

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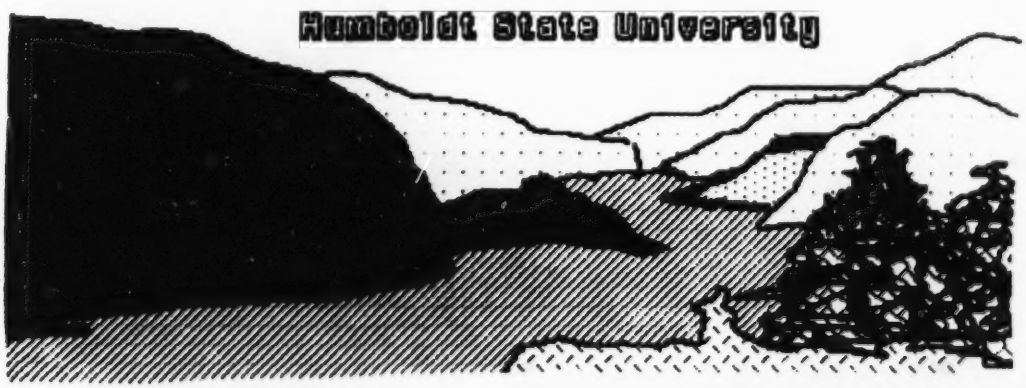


Summer is coming
XONCꝊL TECYOTE
summer it is coming

The weather is going to get warm.
NOHONCEꝊTE

We are having rain.
NEHE NꝊYOTCE
we are having rain

XꝊ
winter

Winter is over.
XꝊ MꝊTꝊC CꝊNYO
winter over is coming

Falltime
K†TUИ'ME
leaves time

Falltime will come again
K†TUИ' W†ИXUT
leaves they will fall

K†TUИME NODIYOTE
falltime it will come again

Fishing News:

This is the season for steelhead. Steelhead are running. The Hupa word for Steelhead is M†C†NTQHQLEN Soon Chinook salmon will be running. The Hupa word for Chinook salmon is XQJ† ⊞QK

Write the words for [1] Chinook salmon and [2] Steelhead in the blanks below:

1

2

Eels are coming in at the mouth
of the river.

KLUHXON YEWᵀNDETᴴ
eels they are coming in

Today is a good day.
DΔJENZ NᵀHWΩN
today fine

FOUR SEASONS

Instructions: Write the Hupa words for Spring, Summer, Fall, and Winter in the blanks below:

Spring:_____

Summer:_____

Fall:_____

Winter:_____

Now write something that you like to do during each season:

Spring:_____

Summer:_____

Fall:_____

Winter:_____

TYPES OF WEATHER

Practice saying the following Hopi words and phrases.

NOD†TC or KETΔD†TC
tornado

All day
DΔCXON

All night
†CXON

Lightning or artificial light
G†X̄ØX

Wind
TECJE

The wind blow so hard that the lights went out.
TECJE G†X̄ØX NΔK†NEC†C
wind light it went out

Practice with Verbs:

They will stay up all night
†CXON NΔOCΔDE⊞TE
all night they will stay up

I will sit up all night
†CXON YOWECΔYOTE
all night I will sit up

They will dance all night
†CXON NΔOCT†LTØNTE or †CXON NΔOCTØNTE
all night they will dance all night they will dance

To the river
TQJ†И

At the river or by the river
TQD†И

In the river
TE

I will walk around in the water
TEWᚾNOCΔOTE

You will walk around in the water
TEWᚾNOCᚾИYOTE

He or she walks around in the water
TEWΔOTE or TEᑌNOCΔOTE

We will walk around in the water
TEWᚾNOCΔOTE

You folks will walk around in the water
TEWᚾNOCDᚾᗷTE

They will walk around in the water
TIᑌNΔOCEᗷTE

Water
TO'NON

River
TQ or XUN

Clean water
DQQJUИ or DQᑐWΦN

Dirty water
ᑐUИ or ᑐWΦN

Good body, good spirits, good mind
XΦNᚾCDE NᚾHWΩN

No good
JᚾNᑐWEN or NᚾᑐWEN ᑐWᚾN

RIGHT HAND, LEFT HAND

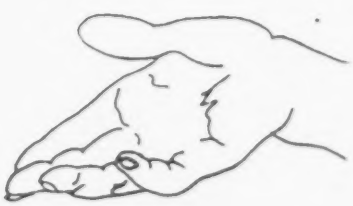
Instructions: The sentences below are a series of expressions followed by some possible responses to the expression. There are two speakers, the first speaker speaks, and the second speaker responds.

Practice each one with a partner until you can say all of the expressions. Then write each expression in Hupa and then in English.

Speaker 1: N+HWOONƆ+И N+ƆW+N
Right Left

Speaker 2: N+HWOONƆ+И NOK+LE
right-handed

N+ƆW+NƆ+И NOK+LE
left-handed



Spkr 1: N+HWOONƆ+И M+ƐK+T+TC+L
right-handed pitcher

Spkr 2: N+ƆW+NƆ+И M+ƐK+T+TC+L
left-handed pitcher

SECTION III

TOPICS OF CONVERSATION

Hupa Conversation

Instructions: The sentences below are a series of expressions followed by some possible responses to the expression. There are two speakers, the first speaker speaks, and the second speaker responds.

Practice each one with a partner until you can say all of the expressions. Then write each expression in Hupa and then in English.

SPEAKER 1: HΔYUИ _____
hello

SPEAKER 2: HΔYUИ or X̄UT NŦHWΩИX
hello good

SPEAKER 1: HΔYUИ HWUNƆWΘИ or
ŦNΔGΩ hello my mother

SPEAKER 2: HΔYUИ HWŦƆWΩ
hello my grandmother

SPEAKER 1: HΔYUИ HWŦƆWŪWE
hello my grandfather

SPEAKER 2: HΔYUИ HWŦTO'
hello my father

SPEAKER 1: D†KYUИ N†NTCU
here sit down
Sit down here

SPEAKER 2: DΩ No _____

SPEAKER 1: YΩT N†NTCU
there sit down
Sit down there

SPEAKER 2: DIYE
yes_____

SPEAKER 1: HWEDO ON HW†LYE
what is who you are
named after

What is your name?

HWEDON HWŦLYE
what is name
what is your name? or What is its name?

SPEAKER 2: _____ ǪH HWŦLYE
my name

SPEAKER 1: HWEDO ODENE
what you say
what are you saying?

SPEAKER 2: DIDŦHWUИ KYǪDION
what you want to eat
what do you want to eat?

SPEAKER 1: HWE DŦ ONTE or
HWE DŦ HWUᏁ ONTE
how are you or how's it going

_____

SPEAKER 2: NŦHWQᏁX QHTE or
NŦHWQNX fine I am fine
I am fine

_____

SPEAKER 1: NŦNTCU _____
sit down

SPEAKER 2: XO' _____
all right

Hupa Conversation

Instructions: The sentences below are a series of expressions followed by some possible responses to the expression. There are two speakers, the first speaker speaks, and the second speaker responds.

Practice each one with a partner until you can say all of the expressions. Then write each expression in Hupa and then in English.

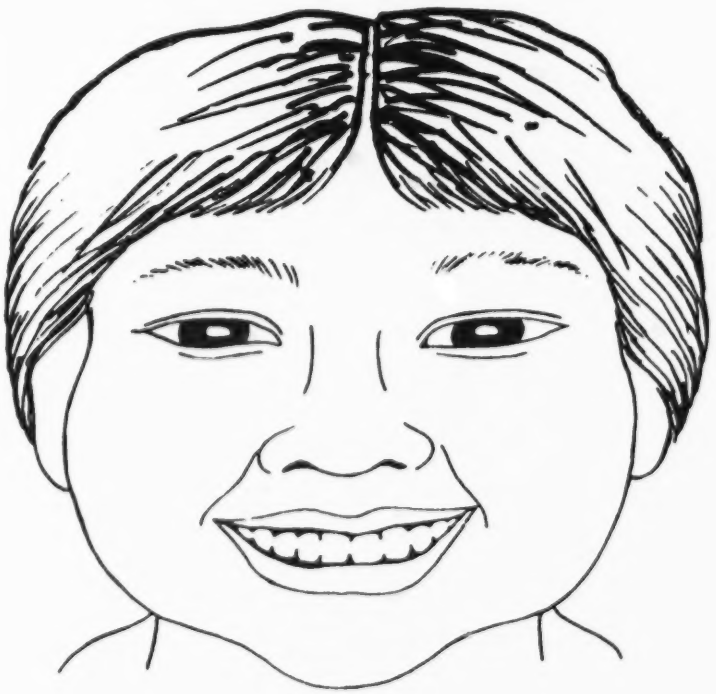
SPEAKER 1: KIYE ONODEN
again say it

SPEAKER 2: DIDɬ MEDɬNƆWUW
what you want
What do you want to eat?

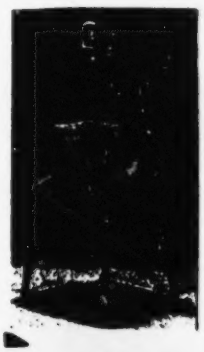
SPEAKER 1: KIYE ONODEN HΔ DΩИ'
UNTHDENE again say it for sure
I will tell you

Say it again, and I will tell you.

SPEAKER 2: KIYE HΔ DΩИ'
again for sure
UNTHDENE
I will tell you



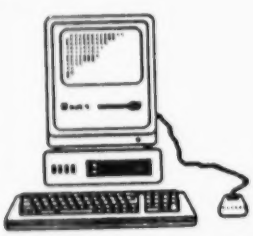
QUESTIONS ABOUT COMPUTERS AND OTHER MOVING THINGS.
Say the Hopa expression, then write it on the blank line.



Speaker 1: DɅDᛏ MᛏXᛏTJᛏCDɅ
where on it one sits
Where is a chair?

Speaker 2: MᛏXᛏTKYUDION
on it one eats
At the table.

Speaker 1: ΦXTCᛏT-UИ ODOɅKᛏHEN
do you know computer
Do you use a computer?



Speaker 2: DIYE, HWEDOɅ YEWᛏNYO
yes, my head it went
into
Yes, I understand them.

Speaker 1: ᏫXTCᏐT-UᏂ HWEDU
do you know how
NOKᏐᎲDᏫ ODOᏗKᏐᎲEN
operate a computer

Do you know how to operate a computer?

Speaker 2: DIYE HWEDOᏗ YEWᏐNYO
yes my head it went into
Yes, I understand how to use them.

Speaker 1: ᏫXTCᏐT-UᏂ HWEDU
do you know how
NOKᏐᎲDᏫ ODONOᎲCᏐL
operate a motorcycle
Do you know how to operate a motorcycle?

67

Speaker 2: DIYE yes _____

Speaker 1: DᏗDᎿᏂ NᏗᎿᏌDO
where you ride
Where do you ride?

_____

Speaker 2: YᏬJᎿNTO
here and there

_____

Speaker 1: DᏗDᎿᏂ ᎿLYᏬ-UᏂ NᏗᎿᏌDO
where you like to ride
Where do you like to ride?

_____

Speaker 2: ODᎿNDᎿN
all over, everywhere

_____

Speaker 1: ᏏᏆᏁ' ᏌᎷᏆᏦᏆᎢ ᎠᎾᎩᎾᏁᎾ
horse on it do you ride
Do you ride a horse?

Speaker 2: ᏏᎾ'ᎾᎠᏆᏁ
once in a while

Speaker 1: ᎤᏦᎢᏣᏆᎢ-ᏌᏁ ᎻᏔᎬᎠᏌ
do you know how
ᏁᏓᏆᏏᎠᎾ
to ride
Do you know how to ride?

Speaker 2: ᎠᏆᎩᎬ ᏏᎾᏁ
Yes a lot
Yes, I know a lot about it.

CLASSROOM CONVERSATIONS: Say the Hupa expression, then write it on the blank line.

Speaker 1: DΔDϮ MϮHΔKϮHEN
where with you write
Where is a pencil?

_____

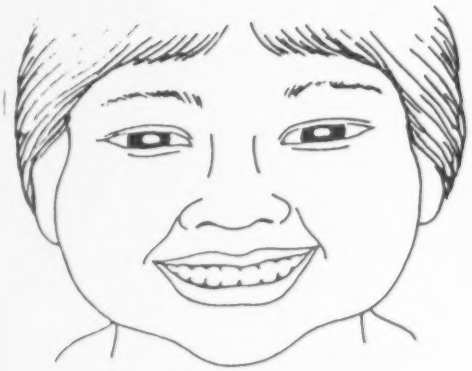
Speaker 2: YQ DOCϮTON
there on top
Over there, on top of the table.

_____

SPEAKER 1: DΔDϮ MϮH ΔKϮHEN
where with you write
MϮTQ HϮWϮN
water black
Where is a pen?

_____

SPEAKER 2: DQHOLEN
I don't have any



Speaker 1: JIΩHDENTE
having fun

We're having fun.

Speaker 2: N+Ⅱ JIΩHDENTE
with you joking
Somebody is joking with you

Speaker 1: N+Ⅱ JIΩHDENTE
with you teasing

Somebody is teasing you.

Speaker 1: N+N+CDE XUNΩKTCE UИ
your body feels happy ?

Are you happy?

Speaker 2: HW†N†CDE XUNOK
my body feeling
happy

I am happy or Happiness.

K†TUЛME C†LEN
Fall

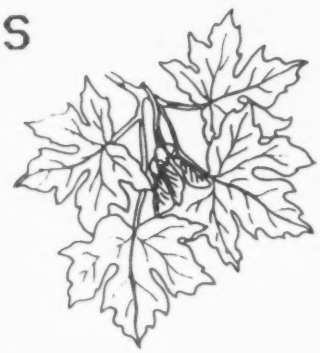
Speaker 1: †O†ND†NOWE
sickness

I feel sick.

Speaker 2: JO'DO XONCELM†H
too much heat

Speaker 1: K†TUᏁ ME C†LEN
leaves in the it is
time of

It is fall.



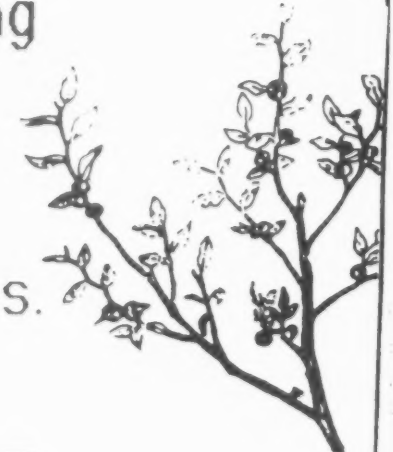
Speaker 2: DΔDQᏁ' M†ᏁYI
it's time beginning

KIODᏫNE
to pick acorns

It's time to pick acorns.

Speaker 1: DΔDQᏁ' M†NYI
it's time beginning

ↃW†ᗺↃ
huckleberries



It's time to pick huckleberries.

Speaker 2: MɬNYOTEH OJU
soon mushrooms

NΔYONUNTETE
we're going to look for

Soon we're going to look for mushrooms.

Hupa Teachers: Herman Sherman, Sr., Hupa; Ruth Beck, Hupa; William Carpenter, Hupa, Calvin Carpenter, Hupa; Marian Mooney, Hupa; Ray Baldy, Hupa. Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Education Dept. HSU, Arcata, CA 95521 826-3713 OBEMLA Title VII/ Apple Computer, Inc., "Wheels for the Mind" project.

Directions: Say the Hopa expression, then write it on the blank line.

Respect for Elders

DΩXONOCE J+T+LHO K+CDIYON
don't run ahead old timers

Don't run ahead of old timers

_____

N+HWΩИX M+C+И D+XENEOH
good to them speak

Speak good to them

_____

ONODEN N+HWΩИX NONDOHTE
Say it good you travel

Say to them, "Travel safely."

_____

M+C+N NEDOᏗ YEW+NYO
to them listen

Listen to them.

NEDOᏗ YEW+NYO UN
your head it went into ?

Are you listening?

Hupa Teachers: Herman Sherman, Sr., Hupa; Ruth Book, Hupa; William Carpenter, Hupa; Calvin Carpenter, Hupa; Marian Mooney, Hupa; Ray Baldy, Hupa. Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Education Dept. HSU, Arcata, CA 95521 826-3713 OBEMLA Title VII/ Apple Computer, Inc., "Wheels for the Mind" project.

KYUNYONTYON HONQNOTON

Indian law

Hupa Teachers with Lyle Marshall
11-5-86

Lyle Marshall: Respect is a concept that our students have when they dance Brush Dance. They put their feathers on, and they are respectful. Somebody told them that is how they are supposed to act. They put their feathers on, and they are very quiet, and very respectful. But as soon as they take their feathers off, BOOM, they are right back to their old ways. They need to learn that respect isn't just a concept that exists when you put your feathers on. Respect is supposed to be your whole life, it's how you are supposed to live. Respect is intertwined, it is everyday. It is not just this one time when you put your feathers on. But the Indian kids who are the dancers know what respect is. They just need to carry it over into their life.

Ray Baldy: In the Brush Dance, if you are disrespectful, you are doing a bad thing, you are spoiling the medicine. The purpose of the dance is to do a good thing for the woman whose child is sick. That is why it is supposed to be done a certain way.

Lyle Marshall: DUNHWQDUN, when a person sang a good song, a light song, or a heavy song, out of respect you would listen to it the first time.

Herman Sherman: He will sing a second time, and a third time, and somebody else will sing.

Ray Baldy: The second time a person will sing, you can jump in the middle.
After that, somebody else will jump in the middle. You don't jump in the middle again. You don't jump in every time.

Herman Sherman: And you keep in time, you don't get out of time. When you get through with the heavy song, you don't pack basket. Now they do that, but they never used to do that a long time ago.

Lyle Marshall. All these things will be changed if the kids don't follow them correctly, and learn from the elders. Because it is an oral tradition, if the kids don't listen, it will be changed forever

When older people talk, pay attention to them and that way you will learn.

K†CDION YOXENEHTE

older people they will talk

NEDOᐃ NODUᑎOTE

your head you open up

HᐃYO JOᑎC†TE

that way you will learn

When we say, "N†NTCU" we mean that when you come in here, sit down quietly.

"N†NTCU" D†KYUᑎ YEW†NYODE

"Sit down" here you come

J†MOHΩC†N J†NECDO

quietly sit down

Don't bother each other, don't bother the person next to you, don't bother the things in the room.

DΩJW†NᑎΩTLEᑎ

don't bother each other

DΩƆW†NƆΩLEᗰ

Don't bother him (or her)

DIHWΩ DΩƆW†NƆΩLEᗰ

Something don't bother it

When the teacher is talking to your group, sit quietly

TC†MOHΩTC†N YOWECO

quietly sit

HWE XUNΔYEHTE

I I am going to talk

If you don't listen, I will tear off your ear

DΩ NEDOᏗ YEW†NYOTE

not your head it will go into

N†ƆUWE DΔᗰK†ᗰTE

your ear I will tear off

80

Children Going to Visit Grandfather
Dramatic Reading

MEJE'ED+N HW+ƆWƱWE
children my grandfather

Children: (knock, knock)

Grandfather: **XO'** **XƟNTO**
all right house
-------- Come in.

Children: **HΔYUИ HW+ƆWƱWE**
hello my grandfather

Grandfather: **GO'DUИ.** **YEQXD+Ǝ**
all right. Come in.

Children: **HWE D+ ONTE?**
how are you?

Grandfather: **N+HWQИX.**
fine

Children: **HWE D+ UNDIYOTE?**
what are you doing?

Grandfather: [Stirring soup] **XO' YOK+DIYUИ**
all right, let's eat.

DIDɬ MEDɬNƆWɬИ UИ?

what do you like ?

Children: ƎQK. ƎQK NɬƎTCᒐ.

salmon, dried salmon.

KɬƎɬXUN.

Deermeat

Grandfather: NOXE CECEƎWEN.

two I killed.

----------I killed two deer.

Children: NᒐYᒐDɬƎ XO'GYO'NE

we're going goodbye

Grandfather: KIYE NONƱXCɬCTE.

again I will see you.

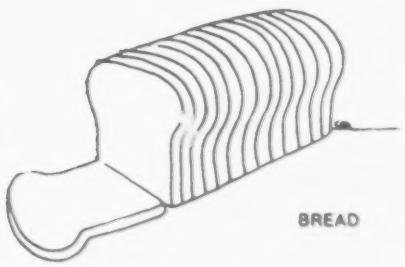
----------See you again.

Going to the Store
Dramatic Reading

Hupa
Teachers
1/21/87

ᛏDᚺWᚣLUXᑐᛏᚴ TECᚣYOTE
going to the store I am going.

Grandpa and Children



Grandpa: Where are you going?

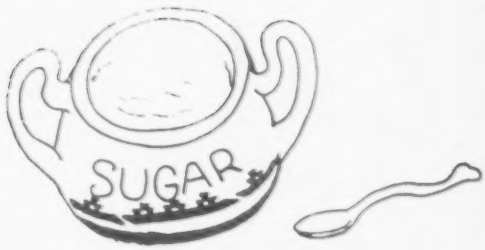
DᚣDᛏHQ TECᛏᚴYOTE?
where are you going

Grandchild: I am going to the store.

ᛏᚺHWᚣLUX ᑐᛏᚴ TECᚣYOTE.
store place I am going

Grandpa: What are you going to buY?

DIDᎩ ᎭᏁᏦᎻᎳᎬᎢᎬ?
what are you going to buy?



Grandchild: Something.
DIDᎩᎻᎶᏠᎩᎢᎤ.

Sugar
KᎩNᎭCᎩNᎭTᎶ'

Candy. Candy.

KᎩNCᎩNTᎶ. HᎶCON NULXON
its sweet. your mouth it tastes sweet.

Other children: We are going to the store.

ᎩᏂᎳᏗᏝᏬᏦ ᏥᎩᏁ TECᎠᏂTE.
store place we are going

Grandpa: What are you going to buy?

DIDꝉ ΩИHWETE?
what are you going to buy

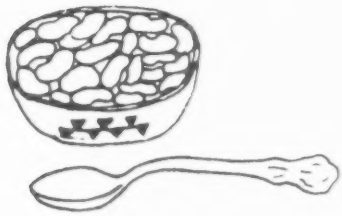
Children: Milk.
MꝉDEHΩLEN MꝉTCΩ

Potatoes.
YꝉNETΩ.

Grandpa: I am going to the store.

ꝉHWᔑLUX ƆꝉИ TECΔYOTE.
store place I am going

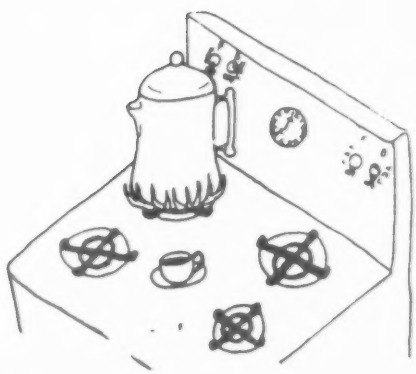
Children: What are you going to buy?
DIDꝉ ΩИHWETE?



Beans
NO-DETᏏ-NE-WON

Grandpa: Beans.
NODETLENΔWON,

Coffee.
TO'NON ᏏᏐWᏐN,



Coffee
TO'ᏐNON ᏏᏐ-WᏐN

Flour.
DΔDᏬᏏᏐK,

Tea.
NOCTᏐK,

Butter.
MᏐXETYᏬLᏏᏬ.

Candy.
K+H+XUN.

Well, I am going back home.
HΔYOH NOTECDIYOTE.
and then I am going back

Children: We are going back.
NΔD+H.

It is getting to be late in the
afternoon; we are going back.

ITCEN NOW+И0 NODΔTCETE.
down it is going we are going back.

[redacted]

Here are some English nursery rhymes that have been translated into Hupa, with the literal English words written underneath. Put the rhymes into good English. Practice saying the Hupa rhymes and the English rhymes out loud.

Jack and Jill

HΔ K†LEX†Ↄ HW†DEↃ X̄†NO
that boy his sister also

HΔ K†LEX†Ↄ HW†DEↃ X̄†NO
that boy his sister also

N†NIDUK MΔOCDET⊞
up the hill they climbed

TO'NON M†XO YOTECDET⊞
water after they went

HΔ K†LEX†Ↄ KEW†ИX†TC
the boy he fell down

HWEDOΔ C†K†L
his head he broke

HΔ TEX†Ↄ XØX̄E Ↄ†TEX†Ↄ
the girl after she was tumbling

JACK AND JILL

Humpty Dumpty
KYOHWEWE J+NΔWON
egg he looks like

Humpty Dumpty sat on the wall
KYOHWEWE J+NΔWON G+TΔOTCE M+X̄UT DOYOW+ИΔ
egg he looks like fence on it he sat

Humpty Dumpty had a great fall.
KYOHWEWE J+NΔWON XΦDOW+ИX+TC
egg he looks like he fell off

OD+ИONDE XΦN+CDE K+NYΩH
everything his being it broke apart

All the King's horses and all of the King's men,
OD+И Ш+И' XΔ NOTCE DOYOW+ИΔ OD+И HO+CDΔ
all horses his first sitting on all men
king

XΔ NOTCE DOYOW+ИΔ
his first sitting on
king

Couldn't put Humpty together again.
DUИXWE DΩ+ШC+И NGIYOXΦN+LΔ
someone not together they put

HUMPTY DUMPTY

Hey Diddle Diddle

Hey D+Ꭓ+TNO'YOC	BOCE	ME	M+Ꭓ+TNO'YOC
Hey [rhymes with M+Ↄ+TNO'YOC]	cat	in	fiddle

M+DEHOLEN	HWO	M+T+C	XELTON
cow	moon	over	he jumped

NOK+NΔYOT	ᏂOKJ+CↃWEN	HΔ	J+ᏂTCONM+Ꮒ
dog	laughed	that	he saw

HΔTCO M+ᏂDU'ODIᏫ		M+COHᏫ
dish	he ran away with it	spoon

HEY DIDDLE DIDDLE

SECTION IV

VERBS

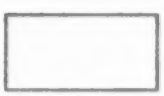
VERBS: present/past tense 1st, second, third persons

Instructions: The next pages contain some examples of Hupa verbs. Circle the part of the verb that contains the action (the verb stem), underline the part of the verb that contains the doer of the action (first, second, or third person). You may find overlapping. Then, put a box around the part of the verb that marks the tense (present, past, or future.)

You may be surprised to learn how strong the differences are.

= verb stem, the action

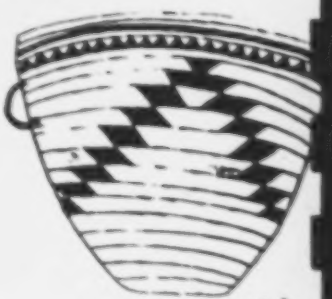
 = doer of the action

 = the tense marking when the action occurs

Pass Me/Hand Me/Give Me

Hupa Language
3/11/87

In the Hupa language, there are at least six different ways to say, "pass me something," depending on what is being asked for. In the blanks below, write one or more words in English that fit the category of words for each Hupa word that means "pass me." For example, in the first blank, write in English the names for containers, such as "cup" or "bowl."



HOWUNXOH

to me pass [a container with or without contents, basket]

_____

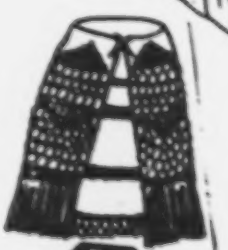
HOWUNTOH

to me pass [a single, solid object: wood, pencil, one flower, a book]

_____

HOWUHKYOC

to me pass [something flexible, fabric, animal hide]



_____

HOWUHOH

to me pass [someone or something animate, a person or animal]

_____

HOWULOH

to me pass [a bunch of something: flowers, basket materials, eels]

_____

HOWUNCTC

to me pass [powder, a quantity of something very small, a handful of peanuts]

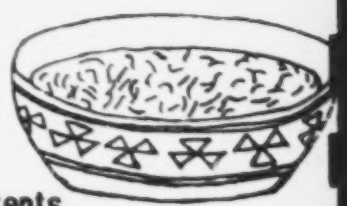
_____

ON THE LEFT ARE SIX DIFFERENT WAYS TO SAY "PASS ME" IN HUPA. ON THE RIGHT ARE THE ENGLISH WORDS FOR DIFFERENT THINGS THAT CAN BE PASSED. DRAW A LINE FROM EACH HUPA WORD TO THE ENGLISH EXPRESSION THAT GOES WITH IT.

HOWUNƆ†Ɔ	animal hide
HOWULOH	empty can
HOWUƋKYQC	raccoon
HOWUƋTUH	a book
HOWUNTOH	bunch of eels
HOWUNXQH	peanuts

Comparing Past and Present Tense for "give me/pass me/hand me"

Past tense refers to something that happens in the past. Present tense is happening now. In the paired sentences below, the first sentence in the pair is the present tense "give me/pass me," and the second sentence is past tense, "gave me/passed me." Underline the parts of the words that mark them as either past or present in the sentences below.



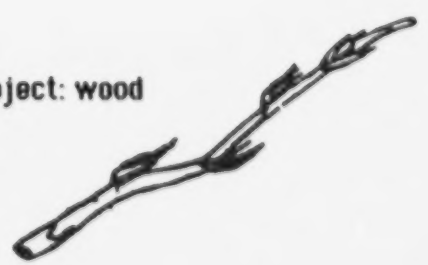
COXǪH HᏗ HᏗITCO HǓWUᏁXǪH
acorn soup that bowl to me pass
[a container with contents, a bowl of acorn soup]

COXǪH HᏗ HᏗITCO HǓWUNᏐᏁXON or HǓWUᏁXᏗ
acorn soup that bowl to me you passed to me you passed

TCE' HǓWUᏁǪH
rock to me pass [a solid object, rock, household appliance, apple]

TCE' HǓWUNᏐᏁON
rock to me you passed

HᏗ KᏐᏁ HǓWUNTǓH
that stick to me pass [a single, long object: wood pencil, one]



HᏗ KᏐᏁ HǓWUNᏐNTON
that stick to me you passed

D'E' HƱWUƀKYƱC

blanket to me pass [something flexible, fabric, animal hide]

D'E HƱWO'OƀKYƱC
blanket to me you passed

HᏗ MEJE'EDᏐN HƱWUƀTƱH

that young child to me pass [someone or something animate: person or animal]

HᏗ MEJE'EDᏐN HƱWUNƀTEN
that young child to me you passed

KᏐDᏗ HƱWULƱH

flowers to me pass [a bunch of something: flowers, basket materials, eels]

KᏐDᏗ HƱWUNᏐLᏗ
flowers to me you passed

KYUNYON MᵻTCᵻN HUWUNƆᵻƆ

acorns cracked to me pass [powder, a quantity of very small particles, a handful of peanuts]

KYUNYON MᵻTCᵻИ' HUWUNᵻNƆᵻƆ

acorns cracked to me you passed

HΔYO NODULWOTH HUWUNCQ

those pile of something to me pass, push

[speaker sweeps in a pile of something, like beads or shells or money from gambling winnings, as he says this]

HΔYO NODULWOTH HUWUNᵻNTCQ or HUWUNᵻNƆᵻƆ

those pile of something to me you passed to me you passed, pushed

Pour Me Something

3-18-87

Instructions: In the blanks below, fill in the missing letters

WONΔGϮTϮHWUH

pour me something

WON_G_T_H W_H

MϮTQ WONΔGϮTϮHWUH

juice pour me

M_T_ _W_NΔGϮ_Ϯ_U_

TO'NON WONΔGϮTϮHWUH

water pour me

TO'_ON WQ_ΔGϮ_ϮH_U_

TO'NON HϮWϮN WONΔGϮTϮHWUH

coffee pour me

_O'NQ_ Ϯ_ϮN_W_N_G_TϮHW_H

MϮDEHQLEN MϮTCQ WONΔGϮTϮHWUH

milk pour me

MϮ_HQL_ MϮT_ WO_ GϮTϮH_H

NOCTIK WONᐃGᐧTᐧᐦᐁWUᐦ

Indian tea pour me

NO_IK NᐃGᐧ__ᐦᐁWUᐦ

Pour it into something

DᐃDUME NᐃDᐧᐦᐁWUᐦ

into this pour it

Dᐃ_ME NᐃDᐧᐦᐁW__

HWO MᐧNᐃKᐧDᐧᐦᐁWUᐦ

for me pour it into

__O Mᐧ__KᐧD_WU__

Present-Past Tense: 4-23-87

UNDEN, NAKYUNOH, METHAWUL
doing, singing, drumming

HWEDO UNDEN
what are you doing

HWEDO UNDIYO
what did you do

HWEDO NAKYUNOH
what did you sing

HWEDO NAKTNOH
what are you singing

NAKYUNUTE
you will sing

NAKTOH
he-she is singing,

NAKTTEOH
he-she did sing

ME+ᗑWOTᗑ
I am drumming

ME+ᗑWOᗑTE
I will drum

MEW+ᗑWOTᗑ
I did drum

ME+ᗑWUᗑ
You are drumming

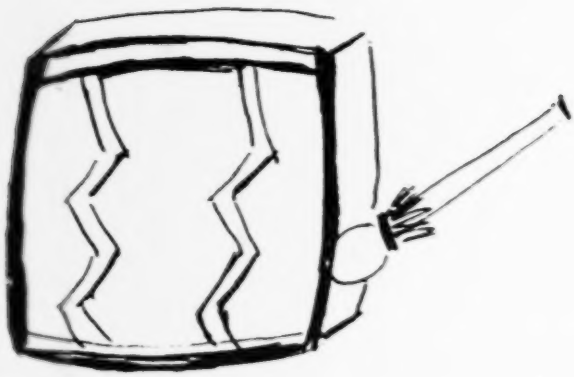
ME+ᗑWUᗑTE
You will drum

MEOGWUᗑ
You did drum

ME+ᗑWUL
He is drumming

ME+ᗑWUᗑTE
He will drum

H⊥DΛИ' MEW+ᗑWOTᗑ
He did drum



Past tense

I climbed	MECΔYΔ	We two climbed NEHE MECΔDETH
		we all climbed OD†N MECΔDETH
you climbed	N†И MEC†ИYI	you two climbed NUN X̄†NO MEC†D†H
		you all climbed OD†N MEOCΔDETH
he(she) climbed	ME†CYΔ	they two climbed HΔ MEOCDETH
		they all climbed OD†N MEOCDETH

Future tense

I will climb	HWE MECΔYOTE	We two will climb NEHE MECΔEHTE
		We all will climb OD†N MECΔEHTE
You will climb	N†И MEC†ИYOTE	You two will climb NQN MECΔD†HTE
		You all will climb OD†N MECΔD†HTE
He(she) will climb	ME†CYOTE	They two will climb HΔ MEOCDEHTE
		They all will climb OD†N MEOCDEHTE

Future - Past Tense : Whistle

I will just whistle- whistled
YΩDEHYEHTE - HWEYΩDOHYEH

You will whistle- whistled
NIYΩDOHYEHTE - NIYΩDOHYEH

he-she will whistle-whistled
JGYODOHYEHTE - JGYΩDOHYEH
We will whistle - whistled

You folks will whistle -whistled
NΩHUN KYΩDOHYEHTE - NOHUN KYΩYODOHYEH

They will whistle - whistled

YOWEN JGYODOHYEHTE - KYΩYODOHYEH

Expression with take, carry, pack

Instructions: in the spaces below, write "one" if the object of the sentence is singular, and write "more than one" if the object is plural.

TECEUИ take it .....
TELOK take them.....

JQ or JQDE here take it.....

NOTϮИQH take it back.....
NOTϮLOK take them back.....

NOTECEUNTE I am going to take it back.....
NECEOTE I am going to take them back.....

NOTECON he took it back [object]
.....
NOTEHTEN he took it back
.....[animate]
NOTECLΔ he took them back.....

NOX●TECTEN he took him or her or it
NOXOTECWEN he carried him or her or it back

NOG↑TECWEN he packed it back [a load]
NOYOXΩTECL△ he took him back

miscellaneous expressions

K↑CD↑KTE
he is going to crack acorns

expressions of movement:

J↑GΩL he is walking
■↑Ψ J↑GΩL horse he is riding
J↑TECYI he went
J↑N↑NYI he came
JΔNO NOX↑TC airplane
sky flying
GE↑CMOX climb_ing, swimming, pulling yourself up

Talking, speaking 3-18-87

The leader will speak

MᏐNOTCE MᏰYODᏐL JᏐXENEOHTE
headperson they lead he will speak

I will speak HWE XENEYEOHTE
You wil speak NᏐᏁ XENOᏁYEOHTE
He, she will speak JIXENEOHTE
We will speak
You all will speak
They will speak YOXENEOHTE

I am speaking HWE XENOHYEOH
You are speaking NᏐᏁ XENOᏁYEOH
He, she is speaking JᏐXENEOH
We are speaking
You all are speaking
They are speaking YOXENEOH

I used to speak HWE XENEYEOHNE'EN
You used to speak NᏐᏁ XENOᏁYEOHNE'EN
He, she used to speak JEXENODYEOHNE'EN
We used to speak
You all used to speak
They used to speak YOXENODYEOHNE'EN

A long time ago this is the way they used to do

DUᏁHWODUᏁ XᏐNODYEH
long time ago he used to say

A deceased person used to say
XENEᏐTYENE'EN

Get well, feeling well

CEHDIYO NᛏHWΩN CᛏNDIUNTE

I am glad well you are feeling

CEHDIYO NᛏHWΩN NŪWECᛏNDETE

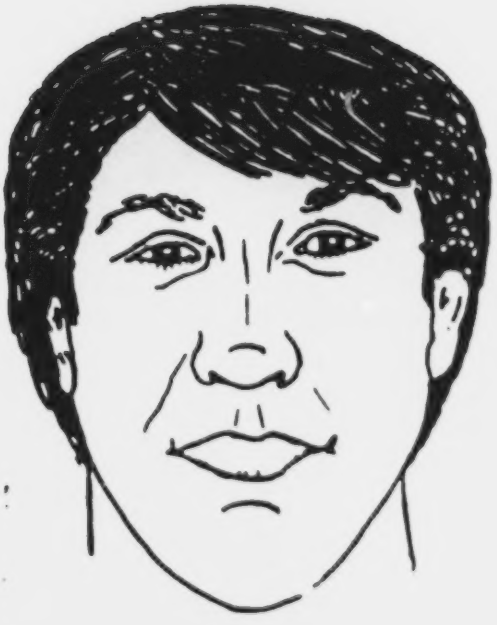
I am glad well you are feeling

ᛏCTΩ NᛏHWΩN ONONŪWECᛏNDETE

I wish well you are feeling

DΩTECE'EN NᐃGYŪWUHDᛏᐱ

have you been watching baseball



Have you been picking hazel sticks?
M↑X̄UT KYΩ⊟ΩN K↑ME UИ
roots hazel have you been picking ?

Have you been picking willow sticks?
TΩHΩTUWE K↑ME UИ
willow sticks have you been picking ?

Have you been picking hazel nuts?
K↑LOJΩNDE K↑ME UИ
hazel nuts have you been picking ?

Have you been picking maidenhair fern?
M↑X̄ΔK↑ИHEC NEWON K↑ME UИ
maidenhair fern have you been picking ?

Have you been picking woodwardia fern?
ME'ME' K↑ME UИ
woodwardia fern have you been picking ?

Have you been picking roots?
X̄UT K↑ME UИ
roots have you been picking ?

Have you been picking sugarpine roots?
M↑JEHΩLEN M↑X̄UT K↑ME UИ
sugarpine roots have you been picking ?

Have you been picking beargrass?
KLΩKTE⊟ K↑ME UИ
beargrass have you been picking ?

baby basket
XEX̄Ʌʼ

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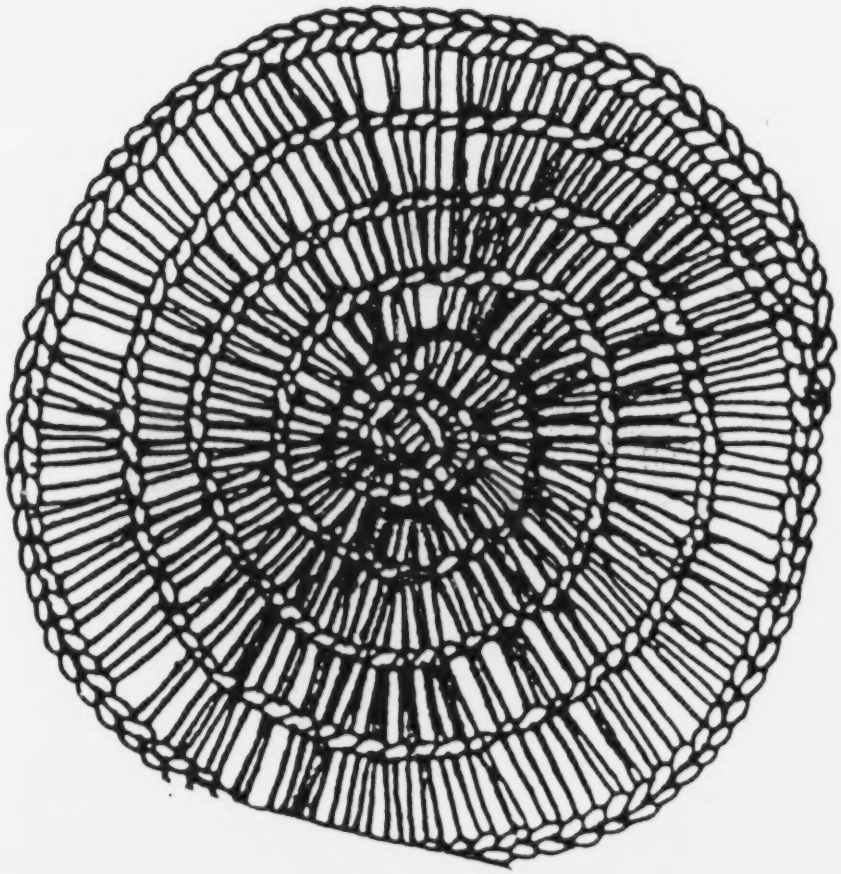
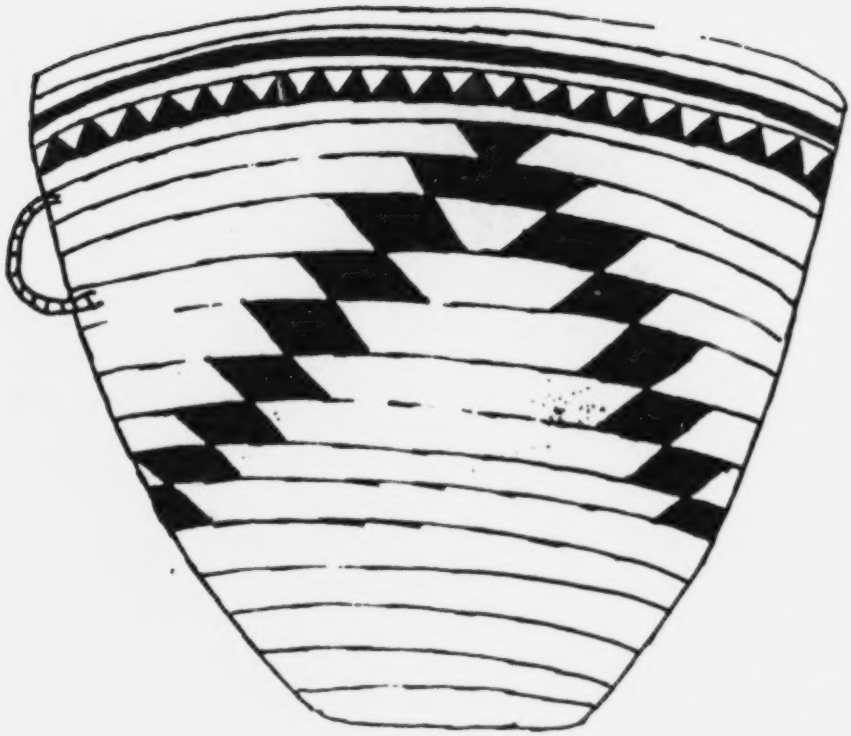
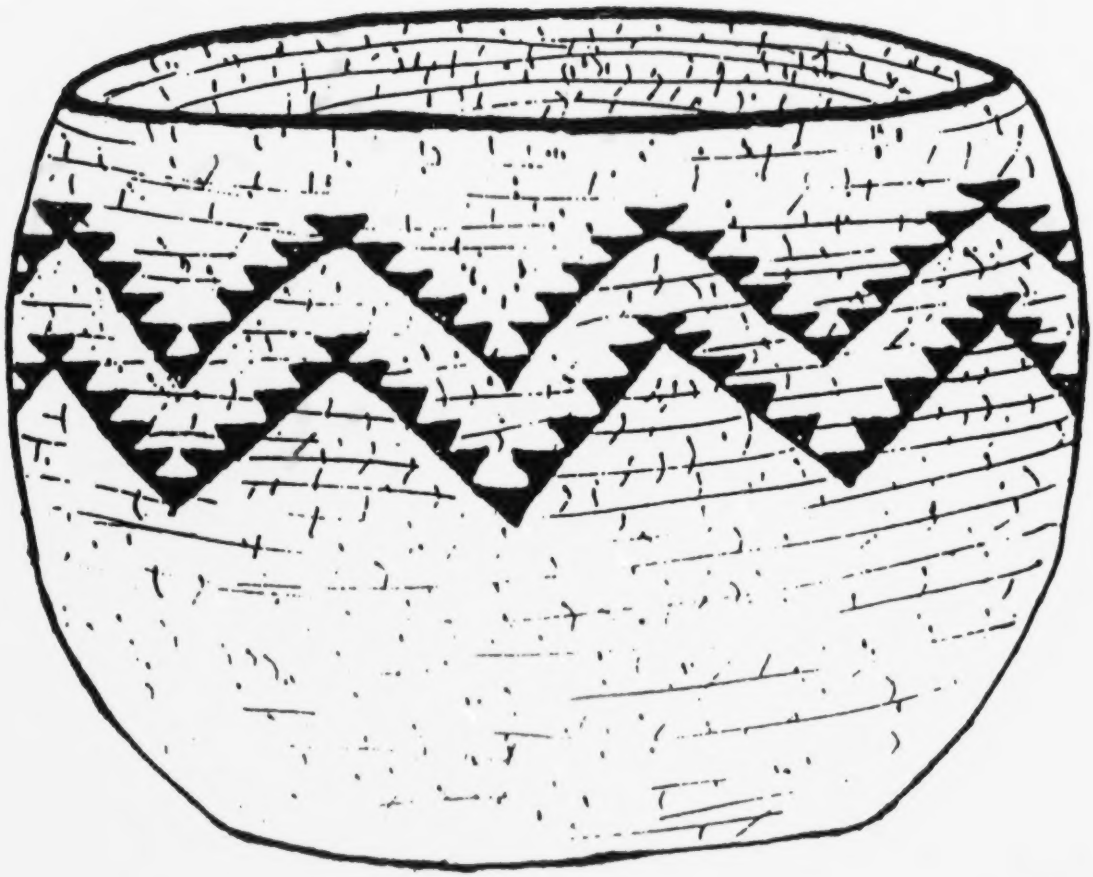


basket plate

X̄ȣ'TEL



burden basket



cooking basket, eating basket

M+BTG, JΔLQ)

GOING FISHING

SAY THE HUPA EXPRESSION, THEN WRITE IT ON THE BLANK LINE.

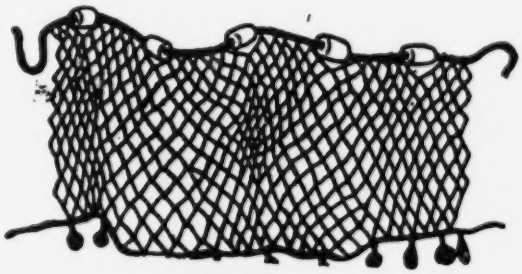
Fish, salmon
ƀQK

_____

Have you been fishing with a pole?
KYQLO UW
pole fishing ?

_____

Have you been setting net?
NΔK†NƀQ UW
setting net ?



G†XOK
salmon net

_____

Have you caught anything with a pole?
DID†HWUW TOC†LG
what you have caught

_____

Has anything gotten into your net?
DID†HWUW MEN†LE
what it has gotten in your net

_____ 116

Two stories about our Hupa way of fishing

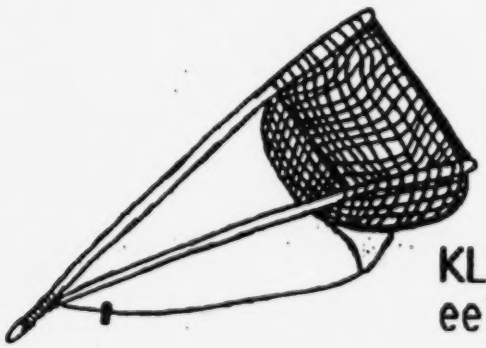
By Herman Sherman

Dyeing Nets

We dye nets with tanoak bark. K†NECTON [tan oak] M†C†TC [bark] You boil the bark in a kettle and you put your net into it. You leave it there all night. When the net is dyed, the fish don't see it, and they swim right into it. Boiling the net in bark preserves it, too. Your net will last for years.

Trigger Net Fishing

The trigger net is mounted on poles approximately 8 feet long. That is the way to fish for salmon or eels. You hold the net in the water near the rocks by the falls where the fish or eels are. The net has a trigger. The fish or eels hit and you can feel them going into the net. You jerk the net out of the water when you feel the fish going into it.



KLOHXON G†XOK
eel net

SECTION V

HOLIDAYS

Two spiders, three owls, and four bats went to a Halloween dance Draw circles around those Hupa animals who went to the dance Draw circles around

NOX ŦWAKYO
TOX MŦCKŦLO
DŦWK XOKLENOMUT

ŦWAKYO MŦCKŦLO

ŦWAKYO MŦCKŦLO

ŦWAKYO MŦCKŦLO

ŦWAKYO MŦCKŦLO

XOKLENOMUT XOKLENOMUT

XOKLENOMUT XOKLENOMUT

WORDS OF THE WEEK

pumpkin TCEKUJOJENOWON

---

cat BOCE

---

goblin, ghost T+NTOH W+J+ND+N
wood spirit

---

witch: Women in a black dress.

TCOMECKLON B+W+N KYO'
women black dress

Witch flying on a broom stick: She looks like she's floating along on a broom.

M+BNOXOT+BTCO NOWUNTE BO'W+JOLEL
sweeps with looks like floating along

SENTENCES OF THE WEEK

✣ HAPPY HALLOWEEN ✣

HW✣NCENXUNOK	K✣NC✣NTQ
happy	treats

HWQONUHQ	NΔCXON
give me	day

Hupa Language Teachers:
Herman Sherman, Sr., Hupa
Marian Mooney, Hupa
Ruth Beck, Hupa

Supervisor, Dr. Ruth Bennett, Shawnee

Bilingual Emphasis Program
Center for Community Development
Humboldt State University
Arcata, California 95521

OBEMLA Title VII

HUPA SENTENCE OF THE WEEK

Halloween

DIHWQ
SOMETHING

WƆGHƏKTE
YOU WILL GIVE ME

DQHOLUH
not

TWNQXLEL
I bother you

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Name _____ Skill: Visual discrimination

Wendy Witch has lost the things she needs to celebrate Halloween. Circle the correct number of objects as you find them.

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Ruth Beck: Our Thanksgiving was an Acorn Feast. It was held before the Jump Dance and after the Deerskin Dance. It was held near TOKIMTTHDTH, at CO'KE'TXOHDTH, the Acorn Feast place. TOKIMTTHDTH is the Acorn Stirring place, and CO'KE'TXOHDTH is the Acorn Feast place.

Now it is getting harder and harder to get acorns. We have to go off the Reservation, and get permission. We have to do that when picking hazel sticks or beargrass. Or we have to rob the woodrats. MTXONTOHOLEN is woodrat.

Be thankful for all you have

NTHWONX ONUWECTNDETE

good you will feel

Good spirit is looking after us

NTHWONX MTXTT NOXTT

good over us

JTTECEN KTXUNA

he is looking good spirits

In your heart, you will feel good

NTKENCU'ONME NTHWONX

your heart good

ᎹᏂᏯ ONUWECᏂNDETE

with you will feel

The Indian says, White and Indian, everybody will eat together

KYUNYONᏂYON ODENE

Indian says

YᏂMONDᏂL KYUNYONᏂYON

whiteman Indian

NᏂHWΩNX ᏂᏯCᏂᏔ,

good together

ODᏂN KYΩWUᏔ

everybody eat

Happy Thanksgiving

HWϮNϮCDEXUNUK

happy

MϮNϮИ NΔGϮMΩT DUHKYΩ NEWON

its face | it flaps around | grouse | looks like

Turkey

KYUDION MENUNDI

feast | it happens again

Merry Christmas

HW⍭N⍭CDEXUNUK XO⃝NCLON
happy new born baby

MENUNDI
it came around

Santa Claus is packing his sack

KYO⃝NXG⃝YON TCELNΔWON
old man red

HW⍭DO⃝ ⍈⍭X̄Δ NEC ↄW⍭LTEK ↄΔWEL
his beard white long sack packing

F.Mc.
'86

NEW YEARS DAY 1-14-87

It's wintertime. It snowed in the mountains.

XΔH†T †NN†CON-ME
wintertime mountains-in

NONDETH
it snowed

Happy New Year

N†HWΩИX NOHO YE†NYΩH
good another one it came in

New Moon

NOHO NΩN†LOT
another one it sailed in

Valentine Greetings 1/28/87

HWɬKENCU'ON NɬKENCU'ON

my heart your heart Hupa Teachers

Mother I really love you.

[1] HWUNƆWΦИ TɬNCE NŪHKYQ

my mother really I love you

[2] HWUNƆWΦИ XQƆɬ NŪHKYQ

my mother really I love you

With my heart

HWɬKENCU'ON MɬH

my heart with

HWɬTO

my father

HWɬƆWQ

my grandmother

HWɬƆWŪE

my grandfather

HW†DEↃ
my sister

HW†ᗺ†L
my boyfriend or girlfriend

HW†K†L
my youngest brother

HW†ᗺWᗡↃ
my oldest brother

HW†MOLYΩ
my friend

Happy Valentine's from me to you.
HW†N†CDEXOՈՍK HW†KENCU'ON
happy my heart

N†Ↄ†И N†KENCU'ON
to you your heart

Happy Valentine's Day
HW†N†CDEXOՈՍK HW†KENCU'ON
happy my heart
DΔCXON
day

Valentine's Day Today
HW†N†CDEXOՈՍK HW†KENCU'ON
happy my heart
DΔCXON DΔJENZ
day today

We are going to glue Valentines.
HW†KENCU'ON NEHE MΔ◎D†JETE
my heart we are going to glue

She is going to glue her Valentines.
HW†KENCU'ON MΔ□ƆE□
my heart she is going to glue

We are going to put together
Valentines.
HW†KENCU'ON NEHE †ΘƆ†И'
my heart we together
N◎UND†LOTE
we will put

I am going to put together a
Valentine's.
HW†KENCU'ON †ΘƆ†И NΩNΔLOTE
my heart together I will put

We are going to cut out Valentines.
HW†KENCU'ON NEHE NΩNEHDΩHTE
my heart we will cut out
or HΔ⓪D†DOCTE

We are going to trade Valentines.
HW†KENCU'ON NEHE †HC†И
my heart we to each other
or Together

NΔ'ΔHT†LCW†NTE or K†ND†LOTE
trade off give

We are going to exchange heart candy.
HW†KENCU'ON NΔWON XⓄCO
my heart looks like my mouth

NULXON NEHE †HC†И
it tastes good we to each other
or Together

NΔ'ΔTᐧLƆWᐧNTE
trade off

Hot lips
MᐧDO MᐧCᐧTC CᐧCEL
its mouth its rim hot

A good sense of smell
NᐧNƆWƱH NᐧHWΩN
your nose good

Smell or scent
ᐧƆWƱH

February Holidays

Ground Hog's Day
TCEKYΛИᏗ NΔWON DΔCXON
ground squirrel looks like day

Abraham Lincoln's Birthday
JΔNEC ᎧDᏫᏣWᎧИ DΔCXON
tall man beard day

George Washington's Birthday
NOTCEDϮИ' MEᏣϮNECDᏗ
first one seated

DᏬJϮHWᎧᏣWENE'EN DΔCXON
he never told a lie day

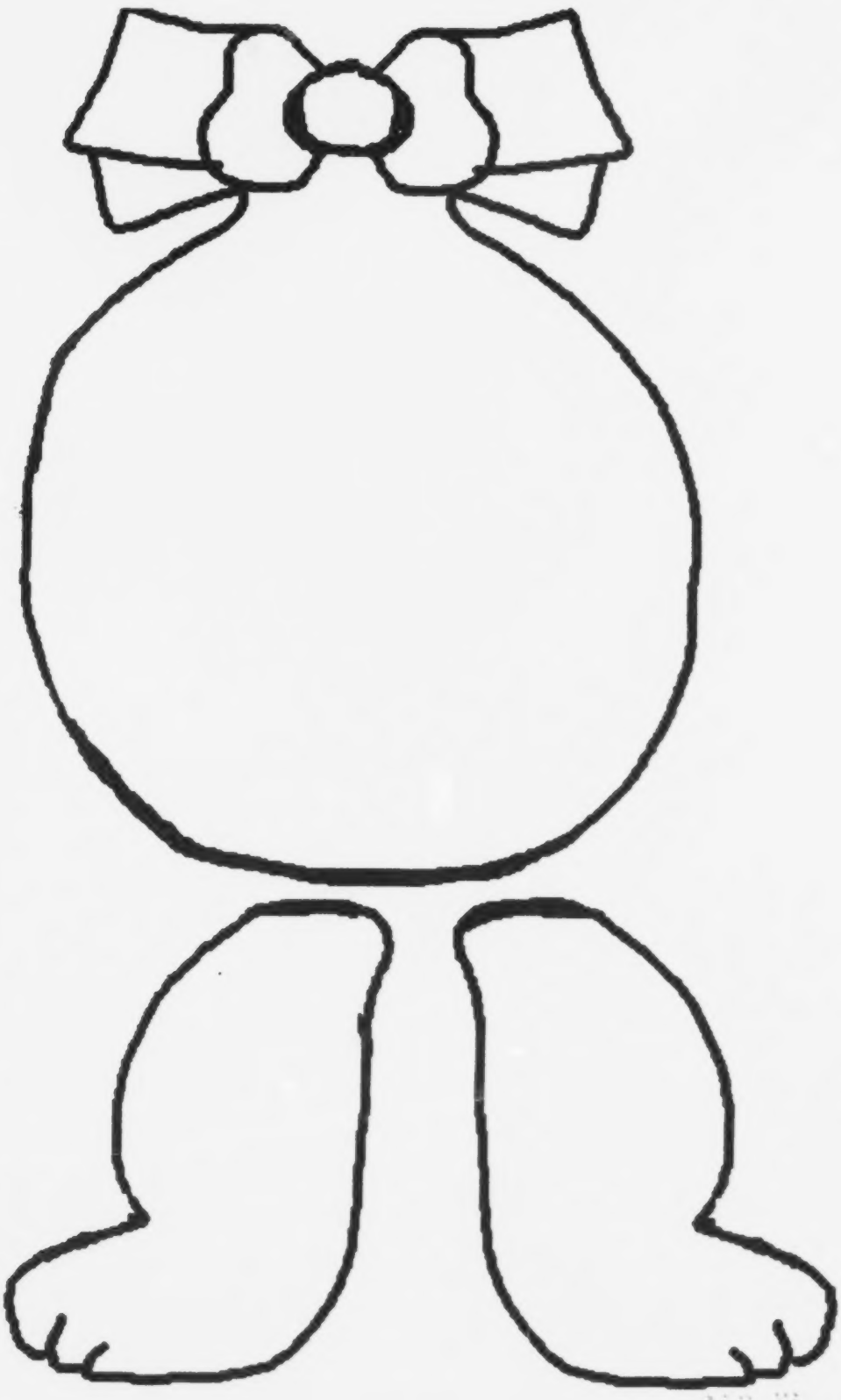
Easter

KLQMEWE

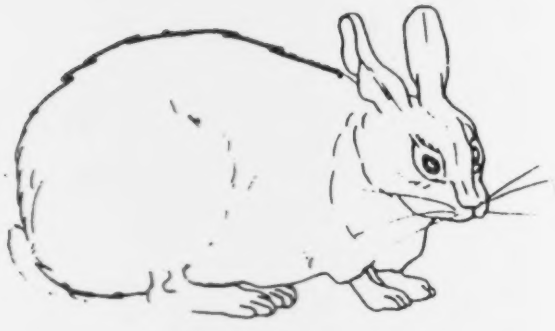
grass places

N⊥G+TO∃+XUN

looks like deer



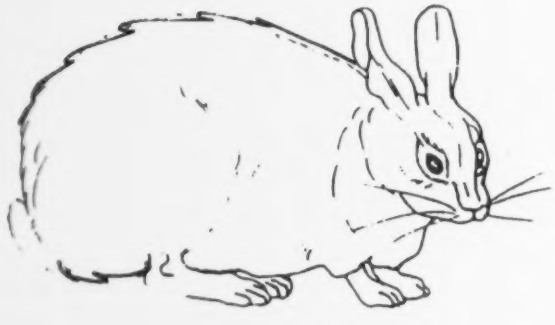
Easter sayings 4-1-87



Easter is about rabbits,

Rabbit
NΔG↑TO ▣↑XUN
looks like deer

and cottontails.



Cottontail
KLOMEWE

It is about eggs.

He will lay eggs
KYOWEWE NGIN↑LOTE
eggs he will lay

and a story about across-the-ocean man who was hung and nailed on a cross.

YOHWIMON NΔYOX●C↑C
across the ocean man they hung him

K↑▣↑X↑T KΔYOXO▣TOH
on wood they nailed him

The story ends happily, because across-the-ocean man arose and went back to heaven.

K↑NONOCD↑XE
he arose

NOTECDΔ
he went home

Greetings for Mother's Day

Happy Mother's Day
HW†N†CDEXUNUK HWUNƆWOW
happy my mother

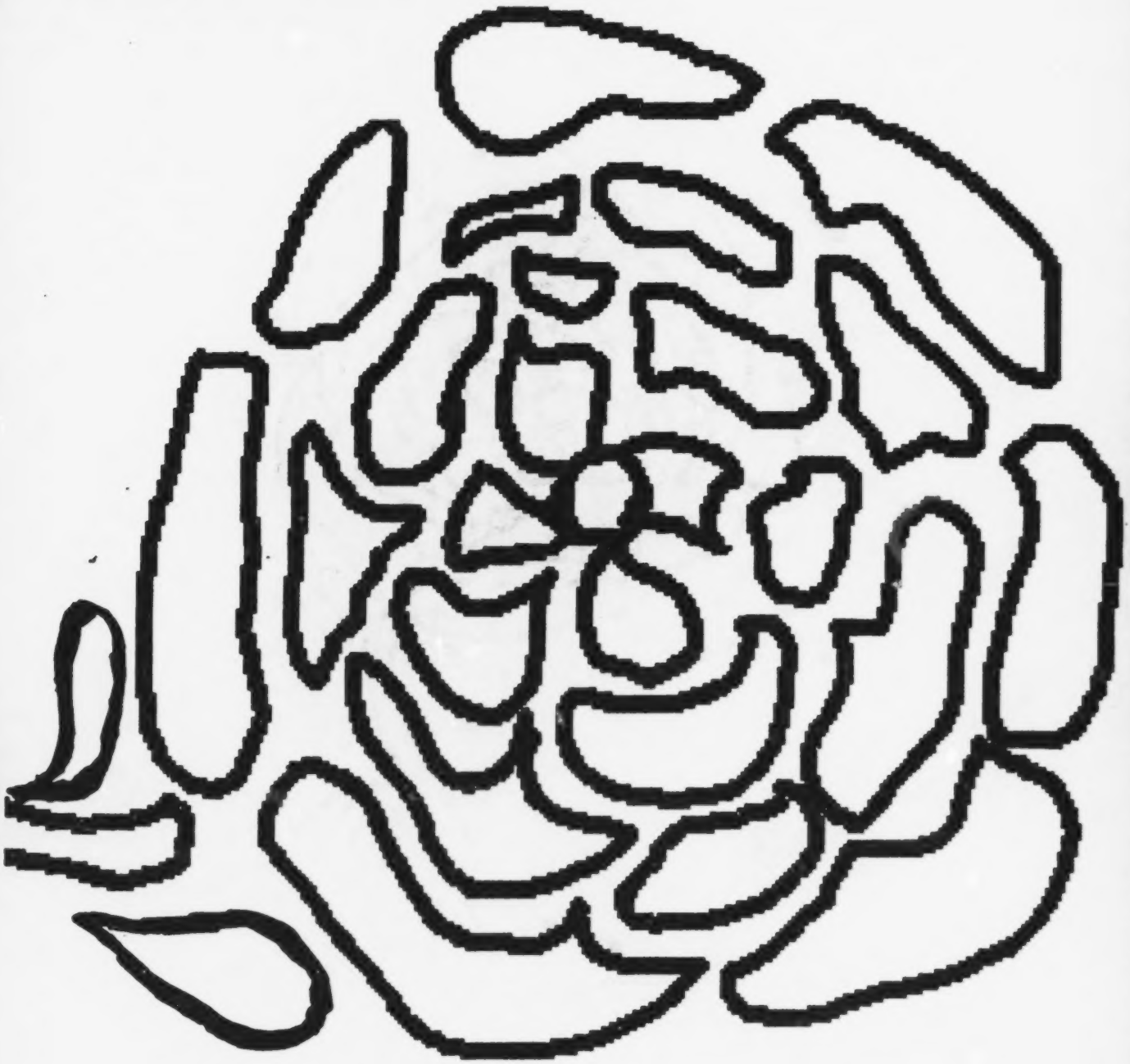
MENUNDI
it came around

You're No. 1
M†NOTCE ONDE
no. 1 you are

You're the best
HOJ†NAWON ONDE
best you are

Thank you for being my mother
CEMDIYO HA MENUNDI HA
I am glad that it came around that

HWUNƆWOW ONDE
my mother you are



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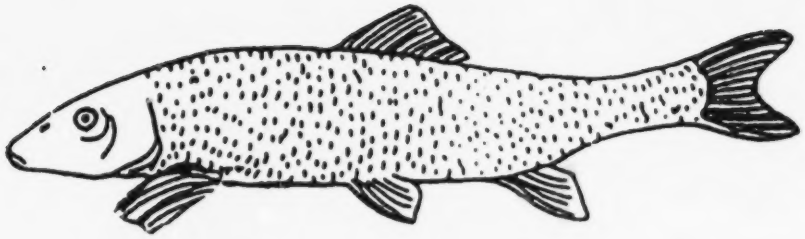
SECTION VI

STORIES



Sucker & Eel

By Ray Baldy and all Hupa Teachers. 9/17/86

Hupa Teachers: Ray Baldy, Hupa; Herman Sherman, Sr., Hupa; Ruth Beck, Hupa; William Carpenter, Hupa; Calvin Carpenter, Hupa; Marian Mooney, Hupa.
Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Ecuation Dept., HSU, Arcata, CA 95521 826-3731 OBEMLA Title VII/Apple Computer, Inc., "Wheels for the Mind" Project

Sucker and Eel Ray Baldy and all Hupa teachers 9/17/86

At one time animals and human beings understood each other. They all could understand each other. You have heard the one about eel and the sucker, how they happened to get together.

DOWHWODUW animals KYONYONTYON HA HWONE YOXONEHNE'EN
at one time animals humans single only they understood

OXTCTT-UW HA KLOHXON DOJOH HA DOHWEDUXTT
do you know that eel sucker that how it happened

HEWTNDETL
they got together

One time Eel, KLOHXON, had lots of bones. He had good eyesight and he had everything. But he was addicted to gambling. He liked to gamble Indian way, using sticks.

HON HWTTCTNE HOLTNNE'EN HWTNO NTHWON HOLTNNE'EN
lots bones he had eyes good he had

HON JTWTHTNE'EN KTNOTLE JTLYO XOJT KTW JTLYO
lots he had everything gambling he liked Indian cards he liked

And the Sucker, DOJOH, he thought, well, this guys looks like I could beat him. He looked dumb. So he challenged him, "Let's play," he said, "let's have a game."

DOJOH OJONDECNE ODTW HOWUNONELOTE
sucker he thought everything I will beat him
I'll beat him easy

DIHWO DOJOHTCTT JENAWON HAYOH HWEDOLO
something he doesn't know he looks like and then he challenged him

KTNODTLE XOJT KTW MTH
let's play real cards
Indian cards with

So the Eel he said, "OK, I'll gamble with you." So he sat down, and started to gamble. He kept gambling almost all of that day, and he would win a little bit, and he would lose that, and finally, the Sucker won everything. He even won the bones that the Eel had, those kind of forked bones that the Eel had. He won his eyes, he won his teeth, but his teeth he didn't like them, so he threw them back to him, and he said, his eyes were as good as his so he threw that back to him.

HΔYOH KLΘHXON ODENE MTH KtNOCΔLETE HΔYOH NΘNtNDETL
and then eel he said with you I'll gamble and then they sat down

HΔYOH KtNΔOCtLE ODtNE HO JENZ UCTΘNE
and then they started to gamble all day almost

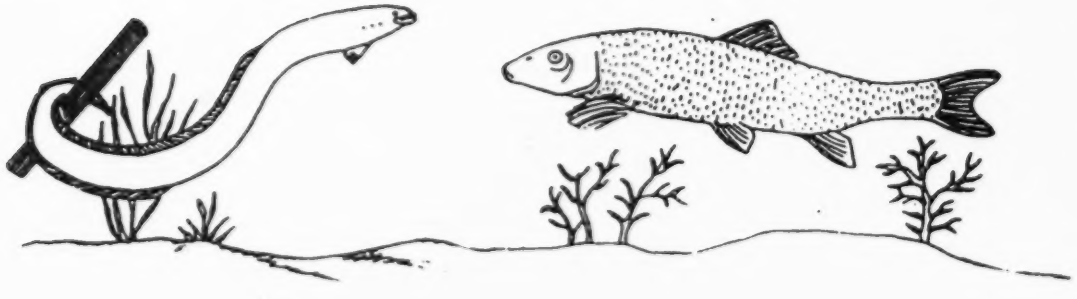
KtNΔOCtLE DΘHONZ NO'NΔLΘH KIYE HΘWUNONEHWΔtLΘ
they gambled a little bit he won again he would lose it

ODtNXtT DOJOH HΘWUNONtLΔ XΦTCtNE HWtNO KtTOMOCtT
finally sucker he won everything his bones his eyes his teeth

To this day, the Sucker has bones in it, forked, but the Eel doesn't have any. He lost it all to the Sucker on that day.

Stories like that are usually told in the evening, that is a rule that they used to have. Indians would sit around the fire and tell it. They don't tell it during the day, though. But now, it doesn't matter. You can tell it almost any time.

DUNHWΘDUN XΦNJWEDtN that means way back in the beginning of time. All stories, all
Legends start out that way, XOJt DUNHWΘDUN, they always say, in the beginning of time. It's a ritual with Indian stories.



Origin of the White Deerskin Dance

Hupa teachers 9/24/86

We have the legend of how the White Deerskin dance started, and so it seems more logical that those tribes that have the dance but don't have the legend, took it and adopted it for their own, and used it.

There's one about a young man who had the songs, and another one about where the arrows landed, and the one from TOKIMIHIDIW is about a guy who went up into another world where he had to go, and when he got up there, he saw this beautiful blanket made out of woodpecker heads, all just real red and beautiful. He wanted that blanket, and when he came back, he kept thinking in his mind that he was going to buy it. He took the money, and he had this magic pole that he traveled with, he could travel great distances with that pole, and he pulled himself up there, and he told those people who were dancing around there that he wanted to buy that blanket, and they told him they weren't selling it. "It's part of our religion."

And at night when he went to bed, he said, "Well, can't I even use it, to cover myself with, so that I can see how it feels, and everything? So I can touch it." He knew where they put it, and that same night, he put the money down, and he took it, and away he went. And they started chasing him. He had this pole, and he was ahead of them, and the rest of them were going to catch up with him.

So he came back, and the first place he landed was TOKIMIHIDIW, where the Big House was, that's where he came from originally. And when he heard them coming, he got on the pole, and he jumped, and he jumped clear over to MEDILDIW, and he saw they were coming there, so he got back on the pole, and he jumped, and he landed at TCEMITO.

He got back down there, and he stayed there just a short while, he tried to fool them by getting in the boat and dancing, and that is why when they go down, they are supposed to sing one way when they sing, and they used to tell me when they turn around, they change their song, and they start singing the other way, they try to fool these people that they are going back up the stream, but they weren't really and then they change their tune, and they landed, but they landed way on the other side, and they came back and forth like that to fool them. Finally they landed there, they rested there, they caught up with him, and they went clear down to TCELUNDIW.

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When he got there, they were coming up on him again, and he came down to JΔNDϮX̄ΩTDϮИ. And from there, they started catching up with him, and he went down to MEϮCDϮ⊞DϮИ, and they landed there, they were still after him, and the next thing you know, he went on up to Ϯ⊞TUX̄ULΔ. He went clear up on top. But when they carry that Deerskin Dance up there, they carry it up, and they have to make medicine halfway up, at that one place where he rested.

Then he went clear on up, and finally, they gave up, and they told him that ever after this, this is what you will use as a dance, and you can have this religion as it is. You dance that many days, and that way. And that's the way they do it today.

Hupa Teachers: Herman Sherman, Sr., Hupa; Ruth Beck, Hupa; William Carpenter, Hupa; Calvin Carpenter, Hupa; Marian Mooney, Hupa; Ray Baldy, Hupa. Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Education Dept. HSU, Arcata, CA 95521 826-3713 OBEMLA Title VII/ Apple Computer, Inc., "Wheels for the Mind" project.

XÓNCEH ƆɬDɬLYE

White Deerskin Dance
By Fred Davis, Sr., Hupa

How The Deerskin Dance Originated

How they started here from up there, and come down this way.

Part One

When YɬMONTOWɬNYƛ, when he originated, he brought all that stuff with him that they use at the Deerskin Dance, the White Deerskin Dance, he brought all that.

So he was down there at that church down there, down at Hostler Ranch. He said, "The day before, wherever we'll find a place to start with, why, we'll start it there." So he shot an arrow.

He shot an arrow in the air, so he went up this way here, so he went and looked for it, he went down this way.

He found it up there, where it begins, XÓWÚNX̄ɬT . So he said, "That will be the beginning right there., I will start there."

And he shot that arrow again, back down this way, there he looked all around, down there he found it at Hostler Creek, TCÉMɬTO . So That's the next one. So from there, he shot it again. It went on down, NOCIƛYƛ, down that way there. He found it down there at TCɬLÚNDɬN'. That's down at Norton Field. *NONOLDɬXɬT They moved camp.*

Then *ƆEɬNX̄ƟTDɬN*, **he shot an arrow again from there, he came back up this ways, a little ways, from there, he found it right there, that's where they made that rest area there.**

From there, he shot that arrow again, he shot the arrow there again, and it went way down there, past TCɬLUNDɬN' That's MEʼɬCDɬHDɬN right there, he found it right there sticking on the bar there. That's at the foot of Bald Hills.

So, from there he shot another one again from there. It went all over, until finally he found it up Bald Hill up there. NTHTUXXTL'.

Part Two

Then after it started, he said, "After ten days, they'll have that Jump Dance. YOXOOH After ten days after the Deerskin Dance was over with." Then they said, "They'll be using woodpecker rolls, MEONOCTTON, and all that other regalia, feathers." What they use is similar to the Deerskin Dance, except for that headroll.

You see that will be another ten days. Then they build that fence behind it when they dance with White Cedar.

Then they asked him, "DIDE HWUN?" (what for?) They wondered why they put that fence up. That's where the spirits like dancers and all that.

They're gone. When they pass away, they'll come back there. YTMONTOWTNXGYÓN comes back too.

And then they listen. And he told them, "That's the way it's going to be." And he said, "Do not destroy any of the regalia, any of it like the White Deerskin hides, never destroy them, or the feathers, too, what they use, never destroy them."

Just kept agoing with it. If any part of the regalia wears out, they can replace it, you know. He showed them how to do it.

So he said that his work was done. He showed them how. And, he said, someday he'll return. He'll come back and see how the work is carried on.

He said he's gonna come back, so, I guess, the Creator, he'll be back.

See, he put these things here for the people. And that's what you mention down there when you're praying, what he put here for the people. The places that he fixed up. Everywhere he fixed. You mention that.

And he said, "Do not destroy any of the regalia, any of it like the White Deerskin hides, never destroy them,....."

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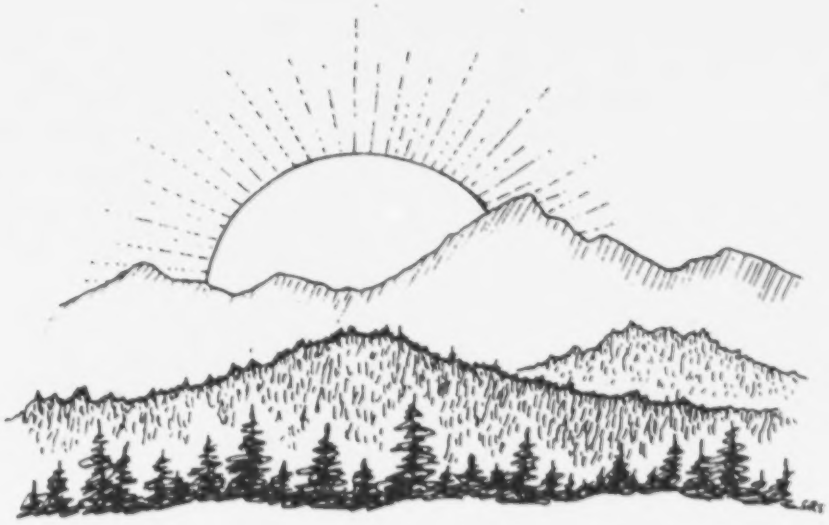
HƐYO KYUNYÓNTYON HƐ DE'DE NTNTCON
for those Indians this world
For those Indians, he put this world.

DTKGYÚN NÓNTHON JTDTLYE
here he put it the dance
and he put the places here that are locations for the Deerskin Dance.

HƐYO NÓNDIK
the end
The End



White Deerskin Dance at Weitchpec

White Deerskin Dance at Weitchpec — Told by Ruel Leach

ꟾΔNOLWϮLϮNDϮИ XΦNCEꟾ ƆϮDΩLYE
Weitchpec they had a White Deerskin Dance

5/18/84
Retranslated Hupa Teachers 1/14/86

At the time they had that Deerskin Dance, this fellow from Weitchpec was married to a Klamath woman. Well, I don't know what the deal was, but he left. He hadn't been there for five, six, seven years.

DUИHWΩDUM XΦNCEꟾ ƆϮDΩLYE ꟾΔNOLDϮИϮϮꟾ.
long time ago they had a White Deerskin Dance at Weitchpec.

HΔYOϮϮꟾ ƆϮNϮИYO YϮDOJϮИ TCOϺECKLΩN ϮϮꟾNOWϮNTO.
from there he came. downriver woman he married her.

ƆϮTECYI NOTϮNΩX. ƆϮTECYI. ƆWΩLO, XΦCTON, XΦHKϮT NΩNϮLOT ƆΩWϮNDO.
he left Hoopa He left. Five, six, seven years he stayed there.

So they had a Deerskin Dance, those fellows had theirs on that hill, on Burl's Road. Lots of men from Hupa were down there. so all these Hupas were there, so he went down to that dance, after 5 years. He was an awfully good singer.

ƆϮΩLYE ƆϮNONDIYΔ ƆϮNONDIYΔ ꟾΔNOWϮLϮNDϮИ [ꟾΔNOLDϮИ].
Deerskin Dance he came back Weitchpec.

ꟾON NOTϮNΩXϮϮꟾ NΔODϮИ.
Lots of Hupa people they were there.

HEAD

-2-

HΔYO J†D†LYED†И J†TECYI
There where they are camping during the dance he went

HW†TCŪWOΘ N†HWON NΔKIŪ
His throat good he sings

So, anyway, he was just standing around. These guys told him, "how about you singing?" He said, "X̄O'DUИ." "Yeah," he said, "all right, I'll sing."

HΔYOΘ J†CYEN J†TECEN.
And then he was standing there he was looking around.

ΔYOXOΘJ†DENE, "N†И K†T†NO." "GODOИ'," J†DENE.
They told him, "you sing." "All right," he said.

"We're going in now," they said, "X̄O'DUИ." "OK," he said. There was a big crowd there.

ΔYOXOΘJ†DENE DΔT YEYΔDEΘTE. "GODOИ'," J†DENE.
They said now we are going in. "All right," he said.

ΘON YOTECEN.
Lots looking on.

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So, they started in singing. So he sang that first song, and they hadn't got ready to move out yet. When he sang that song, there was one more rock packer set to go. Those last two rockpackers after the other set had moved out already.

HΔYOH YODΩNYE. NOTCΔDᛏH GᛏTΔQ.
And then they started singing. The first singer he sang.

DΩNX̄OT JΔNONDEHTE. MᛏJΔWᛏNOCDEHTE.
Not yet they moved out. They were going to pack rock.

X̄OTE NOXE JΔWᛏNOCDEHTE.
Again two they were going to pack rock.

So he got down on this rock and he sat there. He held his deerhide just so. He was an awful good singer.

TCE MᛏXᛏT NONECDΔ NᛏHWΩMX JΩNTON.
Rock on it he sat back. Good he held it.

HWᛏTCΩWΩH NᛏHWΩN NᛏKYQ
his throat good he sings

Gee whiz, a lot of the crowd, they began to push up there. A lot of them were way back. They wanted to know who that fellow singing was. Boy, he had a nice voice, you know. They wondered who that fellow was singing, you know.

-4-

MᵗJᵗᴎDᵗᴎ YEYOWᵗNDETᗐ. ΔYOJΩNDECNE, HΔ KᵗTΔQ, DUNDΔNQ?
Closer they crowded. They thought, that singer, who is he?

DUNDΔNQ? NᵗHWΩᴎX NᵗKYQ.
Who is it? Good he sings.

Pretty soon, that woman he had, she crowded right up there. He just sat down. She just crowded up there, and got right up in front you know. He was sitting there holding his deerhide.

HΔ TCOMECKLΩN MᵗJᵗNDI YEJΩNYI. JᵗNECDΔ
That woman closer she came in. He was sitting there.

XΩJᵗ JᵗXONTᵗN JᵗXONEᗐENᵗᵗᴎ. JᵗNECDΔ.
Real closer she looked close. He just sat there.

Pretty soon he looked up. By God, there was that woman. TCOMECKLΩN HΔ HWOT. **That woman who had been his wife. Right away, he said, "XO'." And he started right in singing. That one song he sang.**

MᵗNΔJᵗHOᴍᵗᗐ KᵗNONO'LᵗCLE JOᗐTCᵗT HΔDE XWOT NE'EN
Pretty soon he looked up. He recognized his wife used to be.

KIYE NΔKᵗTΔQ.
Again he sang.

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After the dance was over it wasn't long before she came down and saw him at that place, at that camp, where he just stood around.

JED+N+LYE M+H.
They finished dancing.

HΔ HΔNOTLOTD+H J+N+ΛYE.
That woman where they have their camp she came.

She said, "You better come back. I need you."

OXΘHJ+DENE, "M+HNOT+ΛYΘ. NEDΩXD+N."
She said to him, "Come back with me. I need you."

So HΔYO JΩW+NDO. He stayed there. He never did come back. He stayed there.

HΔYO JΩW+NDO. NOT+NΩXWE DONONDI.
There he stayed. Hoope Valley he never came back.

HΔYO NΩND+K.
there it ends.

Deerskin Dance Prayer

XƟNCEꟾ ƆϮDϮLYE XƱTLϮK

summer dance it is told

Told by Ruel Leach 4/13/84
Translated by Hupa teachers
2/25/87

Now you take the Deerskin Dance. My grandmother told me that before these other Indians came down, there were no Indians here at all. First he made Indians out of sticks. Later there were Indians who came down from the sky. This story is about the time he wanted to make some singers, and didn't know what in the world to make the singers out of.

He used every kind of cedar, and oak, and everything else for the sidekicks. And he had a certain kind of wood for the hookmen, but he couldn't find any wood for the singers.

"What am I going to do?" he thought. He had all kinds of wood. And he turned them all into men. So he went to work, and did the only thing he could think of. He sat down and he made himself a great big pile. He took a great chunk, right there, and he turned around and he said, "You be the singer."

He turned out to be a great big fat heavy set man with a good voice, and he was a singer.

After he had all these dancers, he went all these different places, and danced. And he said to this one,

"Those other Indians are coming,
HƋ KYƱNYONϮYON NONONDEꟾTE
those Indians they are coming around

they will go back to the way we have lived,
HƋ DED MϮƆϮNƋ'ƋDϮꟾTE
the thing we will go back to

there are two helpers in the Deerskin Dance who will help, they are the ones who are on either side of the Center Man,

NO'NᵻN X0XE YOGᵻTE0HTE
two of them after they will help
helpers

Indians are coming."
HᏁ KYᑌNYONᵻYON NONONDEᏂTE
those Indians they are coming around

HᏁYO NᑌNDᵻK
there it ends

X0NCEᏂ ᏣᵻDᵻLYE XᑌTLᵻK

summer dance it is told

HWᵻᏣWᑫ HWᵻᏂYᵻYᑌLᵻK
my grandmother she told me

HWEDᵻODIYᑫ JᵻDUNDᵻᏘ
what happened the very first time

DUᏘᏇᑫ KYᑌNYONᵻYON DᑌNᵻᏘDᵻᏂDUᏘ
before Indians they came

DᑫJᑫᏂTCᵻT HᏁ DEDE MᵻJᵻᏂᏣWᵻNTE HᏁ NᏁOKYOᏘOHTE
he didn't know what to make them the singers

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NOTCEHDTИ ƆWTƆ JTHƆWEN
first sticks he made them out of

JTMEƆ THTUK JTHƆWEN
cedar oak he made them out of

HΔ TEHKTT JTDΩLYETE
the on the side dance
Sidekicks

HΔYOH KYΩWΩME XΩJΔWTNOHDETE JTHƆWEN
and then the ones with hooks they are going to pack it he made
"Hookmen"

ƆWTƆ DΩJTHTCON HΔ YOGTTEOTE
wood he didn't find for those singers

"DOHWET DUΩHDIYOTE?"
what I am going to do

ODTИOHDE ƆWTƆ JTCTCON
all kinds wood he saw

ODTNE KYΩNYONTYON JTHƆWEN
all them Indians he made

JTNECDΔ MTXTT DOWECLEN JTHƆWEN
he sat down on it it piles up he made
a pile

MΩWUИ JΔDUHTTK
piece he grabbed

NONOTCDTNUИ ODENE NTИ GTTECTИOTE
he turned around he said you you will sing

TOИHWΩ O'OHKYΩ WE'ECDΩ'Δ HΩNOKYΦ JTCLEN
great big man good singer he turned out to be

MEN†ΘXEM†Θ YΩJ†NTO [NΔΩJ†NTO] YODΩLTE
afterwards here and there [here and there] they danced

HΔ KYΩNYON†YON NONONDEΘTE HΔ DED MΘJ†NΔD†ΘTE
those Indians they will be coming around that way we will go back to

NΩ'N†N XΩXE YOG†TEΩHTE
two of them after they will help
--HELPERS--

Indians are coming."
HΔ KYΩNYON†YON NONONDEΘTE
those Indians they will be coming around

HΔYO NΩND†K
there it ends

Mythical Animals and Real Ones

Ray Baldy, Calvin Carpenter,
Herman Sherman, Sr.,
Marian Mooney 10-29-86

Ray: This person was asking about how did Hupas originate? Where did they come from? I told them, "Your guess is as good as anybody's." Nobody really knows which was we came, from the coast or this way, or from the valley this way, or from the south this way, or we came down through the mountains, or what. This whole Athebaskan thing goes clear down to Arizona. So they might have come up the valleys, or across the ridges, or they could have come by the ocean. But the whites don't know. They could establish it so far, and that's it. As far as anything I have read on them anyway. Maybe this is where they came from, and spread out from here. It could be. They always talk about YIDUKUTΩM†T. YIDUKUTΩM†T meant the upper world, or way up north, edge of the world. YIDUKUTΩM†T. And this mythical animal, TΔK†HΘLX†T, and when I was little, I used to think it was alligator. But up here, at D†SDOИOD†И they said, TΔK†HΘLX†T, they meant that something there would swallow you like a quicksand, it would swallow you down, and eat you. And there's another of them down at Big Rock. And they used to speak of that in those places. So it must be a mythical animal. When I was talking about that D†LON M†TΩ (Waterdog Lake at Trinity Summit), they used to say that its mouth is there, HΔ M†KE, YIDUKUTΩM†T. That means whatever is in there, the spirit. Jimmy used to say that if you went fishing there, that thing would get ahold of your line and would snap it right off. I told him it must have been a big waterdog in there, a huge big one in there. Ooh, it would pull you right in.

Herman: Up there on the other side of Rickleff's they used to say that's a bad place up there.

Ray: There used to be all kinds of holes, they are kind of all filled up.

Calvin: TEJ↑CTEN. Lays in the water. Something, some kind of animal. Over at Redwood Creek they would have a name for them, too. And I think they meant beaver. ƆWO' is our name for beaver. And that is what makes me think beaver is what they are talking about. I saw where, the other day, they had gnawed off and cut these willows by the creek, and carried the boughs down. And they swim around with them. I saw them disappear, you don't see them anymore, and I wonder where they went to, but it must be down in these rocks. Somewhere in there, they live in there.
Herman: Down at the rocks, down where I always put my boat, we had big willows. And it looked like somebody was always cutting, so I looked at it good one day, and here it was those beavers who had been cutting in there. There were shavings piled all over. They must have sharp teeth.

We never did have beaver around here a long time ago.

Ray: They must have drifted down here, floated down from the Trinity Alps or somewhere. They are not native to here, they were planted. Somebody brought them in.

Herman: A long time ago when they were building a fish dam up at Campbell Field, I was down there with my father. We used to work on that Fish Dam. I must have been about seven years old. And a lot of those old fellows were working there, peeling the poles, and splitting some of the small ones and everybody working. So I just fooled around on the side, and a big bird came up from someplace, and landed close to me. A big black one, I don't know if it was an eagle, or what. A big fellow. CWONƆ↑N ⊟↑X̄Δ is Golden Eagle.

And I just sat right there, and I went up to it and touched it. I petted it. It didn't do anything. Pretty soon it took off, it flew way over someplace. Pretty soon it came back again, and landed at the same place. So I touched it again, and those old guys working there, they told me, "DƆƆW↑NƆƆLE⊟, you ought not to do that. DƆƆW↑NƆƆLE⊟."

He said, DUИWƆDUИ, long time ago, XODIYƟ, a young fellow made friends with a bird. And DΔHWƆY↑HƟTE⊟TEN is what he said. So the bird flew away and it never did come back. So that's what those old fellows told me. You never want to fool with anything like that.

Ray: Anything strange used to be a taboo.

Ray: Long time ago, when I was little, the first white robin, OWEGO pure white, I was down there, I was shooting with a 22, and I just couldn't believe my eyes. It made noises like a regular robin, but it was pure white. It was down there by what used to be Gronomeyers. They had a little orchard down there, and I was down below there. I turned around and I ran back home, and I told my mother, "I saw something strange. It was a robin, but it was pure white. What does that mean?
Is that bad luck or good luck, or what?"

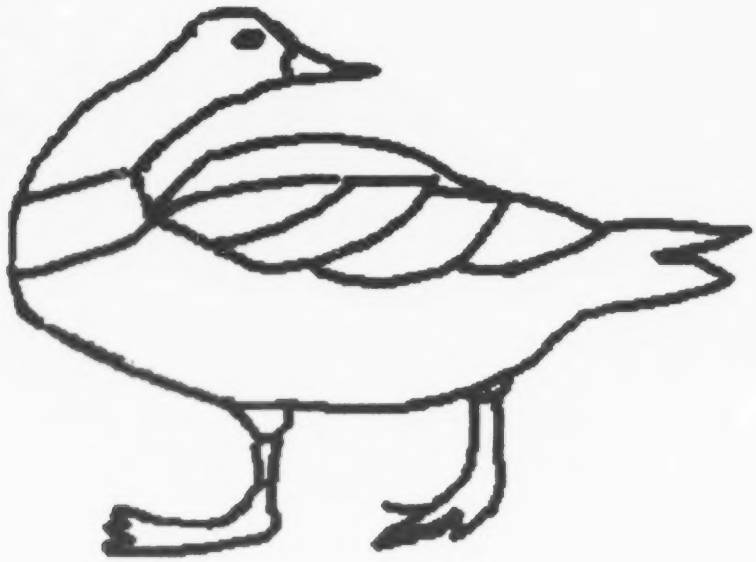
She said, "When you see one of those things, it means it's going to be a hard winter. There is going to be a lot of snow. But don't bother it, don't kill it." I saw another one after that. Another white robin, only this one was way up in the mountains. Every so often I guess they produce an Albino, because other people have seen them, too.

When I was younger, the people used to raise a lot of grain. And the ducks and geese would come down, and light in those grain fields. HEGONO YIDTTLE is geese. MTDONTTEL is duck. So in the morning, I would look down there in the field, down at old Jim Jackson's, he used to raise a lot of grain. They were just sitting there, eating the sprouts. And I told my dad, "I am going to get one of those things, and kill one of those things."

He said, "I don't think you are going to get near enough to do it."
"I said, "OK, I am going to get one of them yet. With my **22**. I had an old 22 Stevens, single shot. I got through the mud, I was crawling along the fence trying to get there. I got close, and there was one all by itself. They all took off. They had a lookout. They didn't tell me that. The rest of them would be eating, but one would be looking around.

Not too many of them come around, but just last year, here a whole string of them came along. I stopped and jumped out of the car, and I said, "Listen." My wife said, "Oh, oh, geese, honkers." So I was pointing up there, and they made a circle and they went on down.

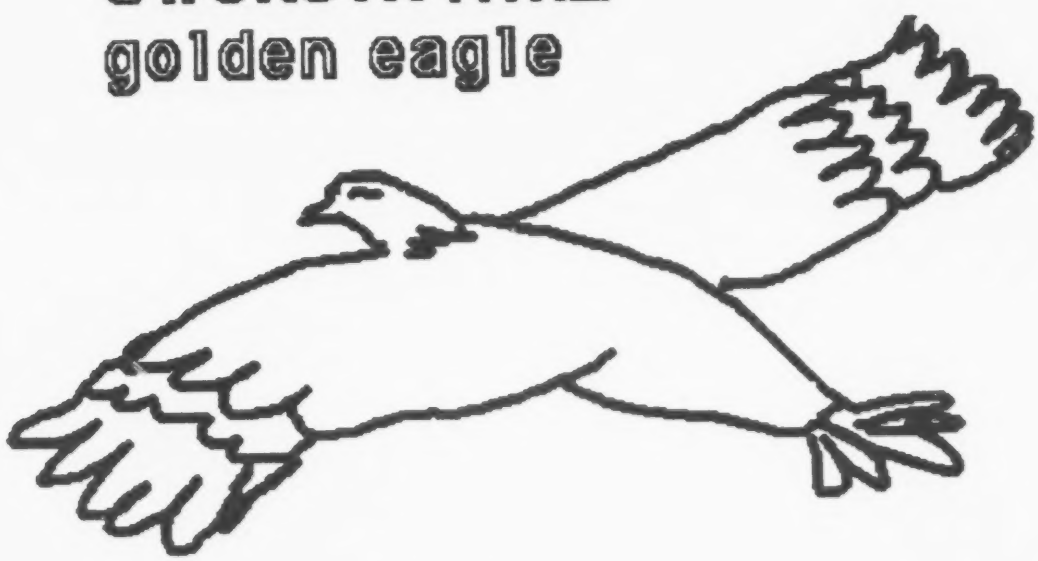
ᎯEGONᏃ YIDᏐTᏐLE
goose



ᏃWEGO
robin

Herman: They used to watch them, and they would say, ᏐᏆTONᏗGIᏁNE mix them up. And they all get out of line, they all bunch up. Pretty soon, they tell them, NONᏱXDᏐK get in line. Then it looks like they all get back in line again.

CWONJᏐN ᏆᏐᏎᏗ
golden eagle



Key Words

YIDUKUTOMᛏT Upper world

TAKᛏHOLXᛏT Mythical water animal

DᛏSDOWODᛏW Hupa village

TEJᛏCTEN Mythical water animal

JWO' Beaver

MᛏDO NᛏTEL Duck

ME6ONJ YIDᛏTᛏLE Goose

JWE6O Robin

CWONJᛏN MᛏX Golden eagle

Pride Hupa teachers

HA NTHWQN KYUNYONTYON ONTE 11-13-86
that good Indian I am

Ray Baldy: Now we hear that there is a hole in the ozone layer of the atmosphere. Somewhere over Anarctica. If something is not done about it, ultraviolet and infrared rays will penetrate the atmosphere and we won't be able to go outside. We will have to live underground. We'll be like gophers. If we do go outside, we will have to wear protective clothes. Otherwise we will be burned.

Marian Mooney: The spray cans that we use contain fluorocarbons, so do meat packages, like the kind that meat comes in, the bottom part of the package, the styrofoam.

Ruth Beck: In the valley, things are going bad. Herbicides are all over. When we pick mushrooms, we don't know whether they have been sprayed. Wild animals are coming down in our yards.

Herman Sherman: The world has gone to ruins

NTNTCON ƆWTNDAWYI

world gone to ruins

Ruth Beck: We don't know how lucky we are to be here. I went over to South Dakota and attended a Pow Wow and felt sad.
While the Pow Wow was going on, part of the time I felt sad.
Everything they get they have to fight for. Here we have a lot more, a lot to be thankful for. We have a beautiful valley to live in, and there is much for us to share.

Are you fine?

NTHWQWX ONTE?

fine are you

I am fine.

N⊕HWΩNX ΘHTE

fine I am

I have pride. Pride is being good, being good to each other, it is not being stingy. It is treating the land good.

HWE N⊕HWΩNX KYΩNYON⊕YON

that good Indian

ΘHTE

I am

N⊕HWΩNX ONΩWECDE

good be

N⊕HWΩNX ⊕ΞJ⊕И ONΩWECDE

good to each other be

DQ DUWO'ONƆWOИ

not be stingy

N†N†CON N†HWQMX OJ†LQ

land good treat

Herman Sherman: Prayer : Talk to the mountains, talk to the big trees. Pat the tree and touch its trunk, and say, "I wish I will become old."

N†N†CON M†Ɔ†И Ɔ†XENEH

mountains to them talk

---

†CK†И M†Ɔ†И J†XENEH

big trees to them talk

NO'UCX†T N†И ODUWENTE †CTQ TCUXDIYUNTE

you touch it you you say I wish I will get old

DUИHWQ JOИHW↑LETCO

A Story About My Brother
Who Just Passed Away 3/18/87

This happened when he was a little kid. It was wintertime, it was snowing. There were about 3 inches of snow on the ground. There were no trails and no road on the top of that peak there. So Newt and I started up that way. I had a little 22 Special and he was carrying a 3030.
We going up that way, and he passed by, and I looked there, and there was a deer standing there. Close. And I was trying to say, "Here, there is a deer standing there." And he turned around and he said, "Shoot it." And he almost poked it with his gun. That deer came running up there, and it stopped, and he was just all in. I shot it, and it was the first one I ever killed in my life. He said, "This is the way you do it, you dress it out this way." And then he told me, "You take this knife." I was cutting that deer, and I was going to jab into him, and he shuddered at me, and I dropped that knife, and I dropped back. I was scared of it.

I said, "It's still alive, yet." "Oh, no," he said, "that is just the reaction of the deer when it is still warm yet." He showed me how it is done, and it fixed it into an Indian pack, where you can get right into the packet. He said, "We'll pack it a little ways. Then we are going to hang it up. So we went on that ridge and it started snowing, and the fog comes rolling in because it is snowing.

On the ridge, dad had a horse trail where he blazed the trail. He used to go up there towards Four Mile Prairie. So we were going along there and he said, "We'll go along the edge of the prairie in the woods, because sometimes they come out on the prairie, we might get one."

So we started on that prairie, and the fog rolled in, and we were walking around there, and I had these old government overshoes on. I slip, and I fall, and I get back up, and he was getting ahead of me and I was getting kind of tired, because I would slip and fall in that snow. It was a foot deep. And it would get down inside my overshoes.

And we kept walking, and we went around, and all of a sudden we came back, and I said, "Hey, you see those guys tracks? There's two guys ahead of us." He said, "Yeah, looks like it." And he said, "We'll follow them and see which way they are going." So we follwed them. We started walking around there, and we went a little ways, and all of a sudden I said, "Hey, that's the place I fell down. You saw me. That's the place I fell in the snow." We had walked around in a circle, and we came on our own tracks. We had followed our own tracks.

"Oh, oh," he said, "We're going around in a circle. I don't know how in the heck we did that, but we better get the heck out of here." So we waited a little while, and the wind was blowing, and the fog would lift. And we could see that peak across from us, Big Hill, and he said, " Oh, oh, that's the say, yeah, we have to go that way."

I remember all of that deep snow and how I kept falling down in those government overshoes. I just had on a heavy sweater, because I didn't think we were going to be gone that long. But we came back down with that one deer, that was the first one I killed.

And he was the one who taught me how to hunt. I used to go along with him. We would hunt by foot.

We set traps, too. One time he decided that he was going to make money. Side m A little money for ourselves. Dad said, "Well, you can go set traps. You can catch Coon, Ringtail cat, whatever. Mink. So we went way up at the headwaters of Norton Creek. We go up there nd there was no trail. So we had our hatchets and we hacked a trail out. We blazed a trail out, and set traps and we came back down on the road.

We came out, and that was our trap line. And every four days, we would go around and check our trap. The only thing we ever caught was a lot of coons.

He made pretty good money off of those coons. Only no other animals would come up that way. Skunks, too, though. Skunks. And there was one place where we set trap, and we kept catching those civet cats. Everytime. Everytime you catch a skunk or a civet cat, you have to take that trap and smoke it. In pine boughs. Smoke it real hard to get that smell out of it. Otherwise, no other animals don't like to go around skunk smell on anything. So you have to fix it so you neutralize that odor. That is the way you do to yourself, too, if you have that smell on your clothes or your hair, you make a big smudge out of pine boughs. And you just put it all over you.

That is what I used to do before I would go back to that government school they had. Every Sunday I had to smudge myself. Otherwise everybody

would make fun of you if you came to school, smelling like a skunk. I caught a lot of skunk. I used to get $1 a pelt, $.75 a pelt, $1.50 if they were real, real good. But that was money, when you got 30 or 40 skunks in various sizes. About $30-$40. That was a lot of money.

They used to send out the hides to the New York furriers.

Herman: I don't know what they did with them. They had prices for everything. Coon. And Fox. And Coyote Different prices right on there. What they cost.

Ray: I heard that by the time they got through with them, you couldn't even recognize them. We didn't know what they made out of them. But they had skunk coats, though.

Calvin: They made stoles out of them, probably.

Herman: Fisher hides were pretty high-priced. $60-70 a piece.

Ray: Easy. A good pelt was worth over $100.

Herman: Otter, too.

Ray: Otter was prime. Just a certain size was a prime pelt.

Herman: Mink was pretty good, too.

Ray: And they were hard to catch in those days. It wasn't easy.

Ray: But that was the way they supplemented their income around here. A dollar went a long way in those days. By the time you spent $5. at the Grocery Store, you had an armful. More than an armful, sometimes. Things were not expensive. Because I remember the first money I ever earned.

Do you remember a guy called Johnny Carpenter? They used to call him, "The Judge." He came up there and he said, "I want to hire you. I want you to come down and help me." This was is in the late spring, after they had planted garden. He said, "I need a little help." So he had an old Model T, and I jumped in there and I went up there, and he said, "I want you to ride this horse, and steer him right down between these rows. We are going to cultivate this corn."

"OK," he said, "You go down this say, and when you come to the end, you make him turn around, just right without stepping on all of those plants too much, and make him go back the other way."

Ugh! It was dusty, and the dust would fly out, and I was all dusty, and you would get tired going down that road. I did it all day. $.50 he gave me. So the first thing he told me, "You can go up to the store with me." There used to be a store, over the hill called, "David Masten's Store."

So we stopped there, and I bought a loaf of bread. Why, I don't know, but I thought about a loaf of bread. I was going to treat my mother so she didn't have to bake any bread, I guess. I asked him how much that bread was. I wasn't really intending to buy it. I think it was about $.05 or $.06. I don't really know how much it was.

I bought that bread and I bought a whole bunch of candy. I bought a whole mess of candy in bags. He loaded me up. I had my pockets full of candy and I had a loaf of bread. We came back. My mother said, "Well, what did you earn?" I said, "Well, he paid me $.50 but I spent it." I bought a loaf of bread and a bunch of candy. She didn't know whether to laugh or cry, or what. Because they could have used the money on something else, and here I spent it already. So after that she told me, "The next time you earn any money, you give it to me and and we could use it for food." She said, " That isn't food what you bought.! Bread! I could have baked bread."

But I was so proud. I earned $.50. I had an all day job.

Herman Sherman,Ruth Beck
11/19/86

NOXE KUNTOLƆWɬL

two young Indians

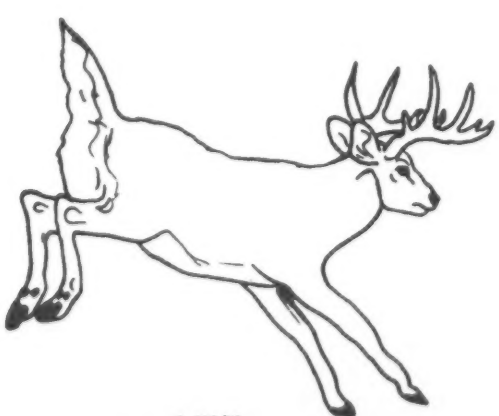
DUNHWƏDUИ, a **long time ago, two young Indians went hunting up at Tish Tang.** They had a good trail there, above the falls, way back down. It ran right back up. They had another one, it went down to the falls. And that creek in there, they call TΔ'ΔNƏLɬN.

They went across that creek, and they hunted on that side. It got late on them over there, they killed two deer. They were coming back, and that TΔ'ΔNƏLɬN is a big gulch. So they got on the other side, and it was pitch dark. One of the fellows said, "If we can get over to the main trail, we will be all right, but how are we going to get across?" it was pitch dark.

And they sat over there, and smoked, talking about it. "Well," he said, "I guess we will have to tackle it, and go across that gulch in the dark. All at once light came from someplace, they said. And they went across easy across that gulch.

When they got back up on that main trail, there was no more light, but they knew where they were. They came back down on that main trail. HΔ KɬNΔNDɬN, that light. They didn't know where it came from. It was the KɬXUNΔ helping them. They got lucky.

Ruth Beck: They were so lucky, that's what the land will do for you if you are good to it. The land will give back to you, it will treat you good, too. NɬKENCU'ON. Your heart is the key to it.



Lakes up in the Mountains near Trinity Summit

10-15-86
Hupa teachers w.
Laurie Dengler

JɬDƏNƏX
it raises

Sam Brown went up to one of those lakes, I don't know which lake he was to. But it started bubbling all at once. In a little while he had to get out of there. The lake raised, the trees were standing in water.

TCɬNTEH MɬTƏ
Turtle mountain

There used to be a little lake up at Turtle Mountain, TCɬNTEH MɬTƏ, that's where Beaver Creek starts. I never ran into it, but these other lakes I know they are there, because I used to see them all the time. That is the one that they used to jump into for good luck. If you jump in there, and you are a young man, KUNTƏLƆWɬL, and you want to have good luck for the rest of your life or whatever, when you jump in, you dive right in, and there are a lot of water dogs in there. If they bite on you, and you swim across, and you come out on the other side, if all of those water dogs drop off and let go, you will have good luck. If they still cling to you after you get out of the water, you won't have anything. No good luck. Except for MɬCKɬT KɬИHƏTɬLE, he jumped in there, and he wouldn't come up. When he finally did come up, he was pale, and he didn't have any more hair, no more eyebrows or anything.

To this day, they say that anyone who jumps in there, when they die, they will have thunder and rain. I have heard that said many times. When my two nephews died at the same time, it rained that day. It rained real hard. And they said they swam in there.

Some places they have found ocean shellfish high in the mountains And it was on top of the mountain. They think glaciers may have come through there Or the land pushed up at one time. There is once place at the top of Norton Creek when they dug a road there, they dug up river rocks there You can find them on the top of Norton Creek, NOXE NODƏLWOT and another place is called CEHX̄Δ NODƏLWOT another place around there has white rocks laying there They think that the river may have been as high as the creek at one time

In Modoc country, all around you can find obsidians, volcanic rock. There are mountains made of obsidian in the Medicine Lake, Modoc country. Marble Mountain has some obsidian, too. They had one dark one that looked like glass, and they had one red one, and they had a white one.

After the flood, the people regenerated

KYƆNYONŧYON NOTECDŧƆWEN
people regenerated

JΔNOƆLŧNDŧИ is by Burnt Ranch, ⊞ΔLDŧИ is near Salyer. That was sort of a border for the Hupa tribes and their cousins. And Redwood Creek was a sort of a border. They were all about the same. They traded with each other, they attended each other's dances, they understood each other.

They used to say that the Hupa people were cowards because when they would fight, they would run into the brush. But they weren't cowards, that is the way they would fight. They would go into the Brush, and anybody who would come after them, would never come out.

An old trail that starts out here goes over to the mouth of Redwood Creek, that's why those Redwood trees grow up there. There used to be a branch of Redwood Creek Indians who hid out for awhile, they went out to Bald Hill, then they went to Turtle Mountain. I don't think there's anybody left of those people now.

After the flood they claim the people grew, and they grew at different rancherias. KYƆNYONŧN NOTECDŧƆWEN. They had a flood, the people were unruly, just like they get now, people even buried their kids alive, they got so bad, they let their kids starve. That's why they had a flood. The people scattered, and they went to seven rancheries. That's how the rancherias have come about

Different people grew up at different rancherias

One time Abraham was talking up at the Deerskin Dance, he said you folks ought to talk good, and not swear. They had a rug made out of flicker tails MtNƆWƟHMtL. They used to tell us not to kill flickers.

One time a young man was gambling. They told him he better quit gambling. "Your grandmother is getting pretty low," they said. "No, I can't quit gambling," he said. "But I'll cry for her every summer, I'll sing about her. That's why you hear that dove every spring, in the morning.

HWŧNODǪ HǪLEN

Herman Sherman
6/13/84

HWŧNODǪ HǪLEN
my spirit lots of

When they play sticks, too.

Long time ago they had HWŧNODǪ HǪLEN. They said, "Somebody helping them." An old fellow played some young guy. The young fellow fell down. The old fellow took it out. He says, "I'm not doing it."

ΔDΔ HWŧNODǪ ODEN
spirit helped me

Fanny told me one time, when we had that old place up at Willow Creek, over across the river. Of course, we moved there, but they built a different house, but this is where that old chimney used to be.

That old Mexican Beebe built that house and my mother and my grandmother bought that land.

Every time wintertime would come, it would rain, right in front where that porch was built out, the water would stand there.

Kind of a lake, about knee deep. And Fanny was down there. I was just a small kid then, and I was running up and down that porch.

They told me, "DǪǪNDHE."

I just kept it up.

She said, "DǪǪNDHE."

All at once, I ran back the second time. And then my grandmother said, " KOTE HWŧƆƆWE TECEXŧTCTE."
after a while his ears I'll twist

Fanny got after me twice. Three or four times she told me. I didn't listen. All at once, I was running across there and I slipped and I fell.

I fell on that porch, when I fell on the porch, I rolled over and I fell right in that mud hole. I rolled around in that mud.

"Uh huh," she said, "HWŧNODǪ HǪLEN."
my spirit lots of

Because she had spirit. The spirit knocked me down and rubbed me in that water. I never forgot that.

I cried. I thought I was going to drown and everything else. I got all wringing wet.

My grandmother got mad at me. She didn't spank me, though. She made me change all my clothes.

She said I had to take a bath and when she gave me the bath, she bathed me in cold water. Then she gave me long underwear and put that on, and wiped me off and put that underwear on me. Then she sent me to bed the rest of the day. It was in wintertime, anyway.

So she didn't pull my ears and she didn't spank me.

by Fred Davis, Hupa
8/18/84

K↑DΩИXWE

Indian Devil Story

Long time ago, over at Redwood Creek, this old fellow, he had a devil, he wanted to train this young fellow. He said, "You do this." So he gave him that whachacallit, whatever it was. He said, "Put it under your arm, like this. If you want to, just squeeze it. That will give you the power.

DUИHWΩDUИ XGRK↑T K↑CDION K↑dΩИXWE NOA
long time ago at Redwood Creek old man Indian devil he had.

ↄ↑XΩCERↄW↑NTE HA KONTOLↄW↑L OXΦRↄ↑DENE HA HWED↑ OD↑LΩ
he wanted to train this young man he told him that what you do it

HΩWUNN↑ИON HA K↑DΩИXWE
so he gave him that devil

N↑KYΛИA MΔO NOИΩH HAYO ↄ↑D↑R↑T↑K
your arm under you put it this you squeeze it

NOWΔN↑ИUNTE M↑ↄ↑T↑LTE
it will give you strength

So there was one place where there was a big Redwood tree, across the trail there, you climb over it, I guess.

HAYO D↑И GUHKYΩ N↑KYΩ T↑N↑M↑XE NAK↑N↑ИA
one place redwood big trail across

OXΦRↄ↑DENE HAYO M↑T↑C W↑LNOTE
he told him that over you climb

That old fellow said, "You watch me." He put that devil under his arm, and he'd run. By God, he's just jump, he's jump right on top of that log. So he said, "You try it."

ᎤᏕᎾᎬ ᎻᏫᏁᏆᏰᏆᏁ ᎻᎳᏆᏦᎩᎯᏁᏃ ᎷᏃᏫ ᏁᏫᏁᏆᏁᎤᏁ ᎠᎤᏠᏆᎢᎬᏧᏫ
he said you watch me his arm under he put it he would run

ᎻᏃ ᏁᏆᏟᎢᎾᏁ ᎷᏆᏦᏆᎢ ᎠᎤᏠᏝᎢᏫᏁ ᎤᏅᏫᏰᏆᏕᎬᏁᎬ ᏅᎤᏁᏆᏁ
that log on top he jumpted on he told him you try it

So he gave it to that young fellow, you know. He tried it.

ᎻᏫᏔᏌᏁᏆᏁᎤᏁ ᎻᏃ ᏦᏌᏁᏖᏝᏔᏗᏞ
he gave it that young fellow

ᎻᏫᎻᎤᏠᏆᏞᏫ
So he tried

"Now run with it," the old fellow said "Just squeeze it "

ᎷᏆᏰᎠᎤᎠᏆᏁᏰᏫ ᎷᏆᏰᏆᏁᎢᏰᏆᎢᏦ
run with it squueze it

He jumped over that log. He just barely crawled up there. He said he couldn't make it.

ᎻᏃ ᏁᏆᏟᎢᎾᏁ ᎷᏆᎢᏆᏟ ᎩᎤᏞᎢᏫᏁ
that log over it he jumped

ᎠᏆᎻᏔᏫᎷᎾᏁ ᎻᎤᏆᏟᏆᏞ ᎤᎠᎬᏁᎬ ᎠᏫᏐᏟᎬ
barely he crawled up there He said, "I can't make it."

So he told him, this is what I used to do to bother those fellows who live around here. At night.

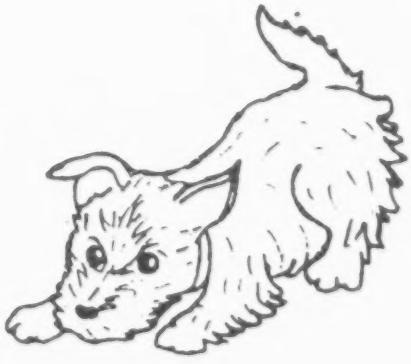
OXΩ[illegible]J†DENE DΔGUDAИ ƆWI'O"[illegible]LE[illegible]NE'EN
he told him used to do I used to bother them

HΔ [illegible]ΔNΩH XOLE'Ɔ†И'
them they live around here at night

And then the old fellow took those fish tails, they were just dry, and he put them right there by the fire He heated them up even more, and they just got brittle. So he gave hyim a dog hide. "You watch me " he said.

K†KEL N†[illegible]TCΔ XΩИD†И NON†LΔ
fish tails dried by the fire they put it

YUCK†L
it got brittle



NOK†NΔYΩT M†C†TC HΩWON†[illegible]KYIOC
dog hide he put it on him

H[illegible]N†[illegible]И OXΩ[illegible]J†DENE
you watch me he told him

So he put that dog hide on him, and then that old fellow, he knew, that was his devil, anyway. By God, he ran like a dog, fast. "Now, you try it "

[illegible]OK†NΔYΩT M†C†TC OD†G†DOJO[illegible]KYIOC
dog hide he put it on himself

HΔ HWE K†DΩИXWE JO[illegible]TC†T
that his Indian devil he knew

NΩK†NΔYΩT X†T DOJ†DΩN⊞OT XΘL†SƆ ODENE
dog like he ran fast he said

XO' N†И
now you

You go over there right in front of that doorway. Just a little ways from here. You take that fishtail, and chew on it. Make believe you're a dog chewing on a bone.

YΩƆ†И HΔYE Ɔ†ND†⊞D†⊞D†И T†ИYΩ OD†⊞T†LΩ
over there where you enter you go take it with you

HΔ K†KEL W†⊞O⊞TE NΩK†NΔYΩT OD†⊞ƆWE W†⊞O⊞TE
that fishtail you chew on it dog make-believe chew on it

So, he did that. "It people come out," he said," you run, you squeeze it and you run."

HΔYO⊞ HO'O'ODIYO ƆΔON†ИDE⊞TE ODENE DOD†N⊞UNE
and then he did that if they come out he said you run

⊞†NT†⊞T†K DOD†N⊞ONE [DODΩN⊞ONE - you ran]
you squeeze it you run

-5-

So this woman came out of there, out of that house there. There was a big dog laying out there, chewing a bone out there. She hollered for those men in there in the house.

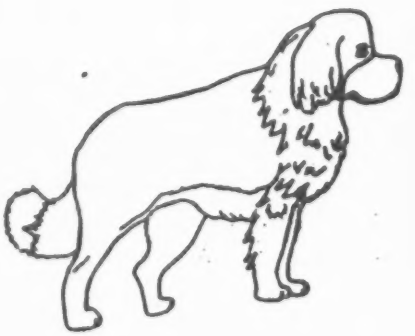
TCOMECKLΩN J†N†ИYI HΔ XΘNTO MEM†Ħ
woman she came out that house from inside

NΩK†NΔYΩT N†KYΘ J†ĦTCON YE'UL ITC†NE
dog big she saw it chewing on it bone

ƆOИHW†L YOXΘXO HΔ XΘNTO ME YODET†E
she hollered for them that house in they are staying

They saw that dog. They chased it around. They picked up rocks and everyuthing, they hit him and everything. He just barely got away. Everytime they hit him with a rock. He said "Ouch," first in human language, and then realizing he had on a dog hide, he changed it to dog language, and said, " ΔYΩ -- UWΔ, UWΔ."

YO†ĦTCON HΔ NΩK†NΔYΩT NΔYOM†NECYOT
they saw that dog they chased it around



TCE YΔOW†LΔ OD†ИONDE YΔOW†ĦTCEL
rocks they picked up every thing they hit him

DIHWΩMON J†XΘNΔ
barely he got away

NΔYOXΘNE†Ħ TCE M†Ħ
they hit him rock with

ODENE "UX̄E." HΔYO†Ħ ODENE, "ΔYΩ, UWΔ, UWΔ."
he said "ouch." And then he said, "ruff, arf, arf."

Oh, he tried to squeeze that rock. He just barely got away.

HΔ TCE HΩƆ†DUB†T†K
that rock he squeezed it

DIHWΩMON J†XΘNΔ
barely he got away

He was pretty well bruised up there. They just rocked the heck out of him.

OD†ND†И XΘNODE DUNƆOT XΩƆ† HW†B†NGIYOK†NEB†TCE
everywhere his body he hurt really they whopped him

So that old fellow said, "I don't know. You have to take a lot of training before you learn how to use that."

ODENE DΩΘXTC†T. XΩƆ† DOHWED HΔ OD†LΘ
he said I don't know really how that you have to have

B†ON XΩƆ† OD†C†B†ƆW†NTE
lots really he learned
'''a lot of training'''''''

They pretty near killed him. He just barely got away.

YOXΘCEB†W†NNE'EN
they nearly killed him

DIHWΩMON J†XΘNΔ
barely he got away

HΔYO NΩND†K.
there it ends.

XOCL†NTƟ

CRANE STORY

Told by Ray Baldy 1/21/86
Hupa

He had long legs. He used to use these strings and he would put it across there, so these people could go across there. And they would come along and they would say, " Hey, NON†CDEH," and he would say, "OK," and he would put his leg across there and they would get across there.

GEN†MEG†CKLQN, for some reason, he didn't like that. He was a young fellow. He would tell him, "Stick it across there," and he got halfway across there, and he fell in there. He drowned there. He got out.

He told that same bird, "There are two pretty girls down there. Someplace down there, HW†TGW†HXUT, down that way." He said, "Let's get one. I want to get one of those pretty girls." He said, "I am going to get the prettiest one, because I am handsome."

So they started down Weitchpec way, and when they got down there, those girls wouldn't look at the Crane. No way. Instead of the little boat that they had, Crane had a great big boat. He thought he would invite them into his boat, but they wouldn't get in. But this little, dinky boat that the other one had, they got in this little thing.

That sort of made him mad. So he started making medicine, and he called for the wind. A Storm came up and he was aways down the river, and here that boat was just riding up and down on the waves, up and down. He tried to get them, but they got away anyways.

They used to sing a song about XOCL†NTƟ. That was his song.

.....

That is the same way that YIDOJ†NTEL got those girls, too. Down at the mouth, he made medicine there. He saw those two pretty girls on the shore making acorn soup. He tried to get near them, but anytime he would come up close to shore, they would run off. They were bashful or something. He couldn't get near them, but he knew that once he got near them, he could persuade them to like him.

He tried everything. Finally the only thing that he could make work was this. He went back and he peeled this bark off of this Alder Tree. And it floated down and he floated underneath this Alder Tree bark, turned over, and when they saw that, they didn't suspect anything. They thought it was just a little piece of bark coming in towards the shore. And they went down there, because they had to go down there ever-so-often and they saw that Thing floating, they came down, and there he was.

And he finally got those girls. They liked him and everything. And they took him back to camp with them.

And so they said, after that, you could make love medicine if you use that †TOME, in the leaves.

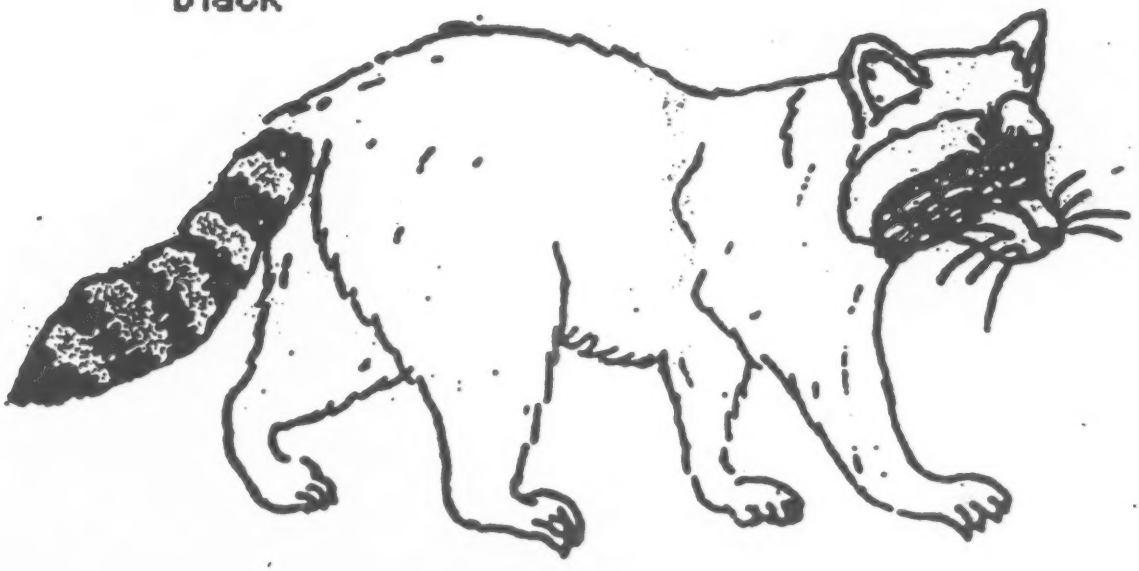
Why Raccoon Has Black Eyes

DIDɬMON
why

MɬNOXWE
raccoon

MɬNO
his eyes

ɫɬWɬN
black



By Fred Davis, Hupa
Translators: 1986 Hupa Teachers

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Why Raccoon Has Black Eyes BY Fred Davis, Hupa

MɬNOXWE MɬNO ƛɬWɬN DIDɬXƟKMON Translators:

raccoon his eyes black why 1986 Hupa teachers

They were playing sticks. One of the stick players, XOXƛLWOƛ, was so good-looking that girls couldn't look at him. Neither the young girls or the older girls could. He was so good-looking.

YOGɬTEXɬƆ

they were playing sticks

XOXƛLWOƛ DƛYOXƟNEƛEN JO'DO' NɬИXOJENΔWON TEXɬƆ

XOXƛLWOƛ they couldn't look at him so good-looking young girls

GEƛTCON X̄ɬNO

adolescent girls also

They couldn't look, but even though he was so good-looking, one girl said, "I don't see why I can't look at him. I can look at the sun." They said, "You will find out."

DƛYOXƟNEƛEN, JO'DO NɬИXOJENΔWON. ƛO TEXɬƆ ODENE,

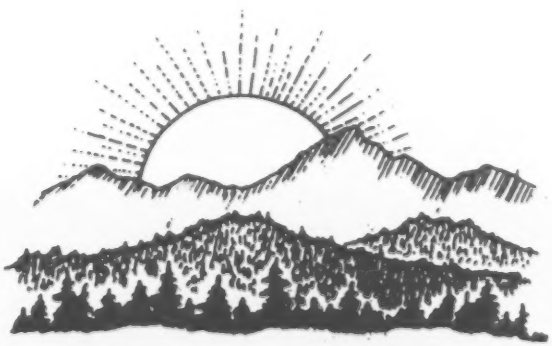
They couldn't look at him, so much good-looking. One girl said

" DIDɬMON HΔ DƛHƟNΔƛɬNTE "

" why that I can't look at him."

"HΔ HWO NΔƛɬNTE" HΔYOƛ JɬDENE, "ƛWƛƛCɬTE."

"That sun I can look at." And then she said, "You will find out."



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Everybody challenged XOXᗡLWOᗷ at sticks. Fox was the first one. He played against him, and he said, "What can you do with me?" XOXᗡLWOᗷ answered him, "This is what I can do with you," and he grabbed his face and he rubbed it over his nose. Now fox has a sharp nose.

ODᏂᏁ HWE'YOKᏂNᏂLᏗ. MᏂᏣWONTUHTON NOTCEDᏂᏁ JᏂCLG
everybody challenged him Fox the first one he played

JᏂCLG MᏂᏣWONTUHTON. ODENE, "DOHWET OWᏂLOTE?"
He played fox. He said, "What you can do with me?"

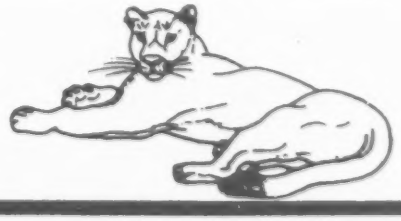
XOXᗡLWOᗷ ODENE, "DEKONONᗡXLOTE. XᎾNᏂᏁ JᏂᗷKᏂT.
XOXᗡLWOᗷ he said "this is what I will do to you. His face he grabbed.

JᗡNYEᗡH HWᏂNᏣWᗡH. HᏗMON HWᏂNᏣWᗡH DᏂMEN
He rubbed it his nose That's why his nose sharp

Then Panther said, "Let me try." He challenged XOXᗡLWOᗷ. XOXᗡLWOᗷ picked him up and flattened him with his face. That's why Panther's face is broad and flat.

"KEWE" MᏂNᏂMᏂᗷEDᏂLᗡ. ODENE MᏂNᏂMᏂᗷEDᏂLᗡ HWEKᏂNᏂLᏗ.
"Let me try," Panther he said Panther he challenged him.

YOXᎾᗷTEN GEWᏂᗷWOTᗷ XᎾNᏂᏁ MᏂᗷ
He picked him up. He flattened his face with



Then raccoon wanted to play XOXΩLWOH. "Let me try," he said. He rubbed his eyes with charcoal so that he would protect his eyes from the glare of the sun. But XOXΩLWOH threw him down. Raccoon slipped and fell down. XOXΩLWOH threw the tossel out. He won. He signified that he won by throwing the tossel out.

M↑NOXWE ODENE, KEWE HWEHW↑J↑IM ΩXLG
Raccoon he said, "Let me try. With him I play

TEH X@NO ME'JONYEΩ
Charcoal his eyes he rubbed

M↑NOXWE GEX@HTCOC M↑NOXWE YOW↑LJ↑L. KΔW↑HX↑TC
raccoon he threw him down. Raccoon he slipped, he fell down

JEN↑IIX@J NO'N↑LΔ
he tossed the tossel out he won.

One player remained to challenge XOXΩLWOH. This was Earthquake. He threw him down so hard that he couldn't get up again. Earthquake became ashamed and gave up. He said, "I will just lay here." He didn't play XOXΩLWOH again. Now when he gets tired of laying there, he turns over. When he does that, we have an earthquake.

HOWUN NΩNDIYON N↑N↑M0'OD↑NJW↑T HΔ XOXΩLWOH
one remained earthquake that XOXΩLWOH

N↑N↑M0'OD↑NJW↑T KEW↑HTCOC OD↑XONΩTIYON YONOW↑LΔ
earthquake he threw him down. He got ashamed he gave up.

ODENE, "D↑GYUM NECΔT↑NTE." KIYE DOHΩJ↑NNO'↑CLG
He said, "Here I will just lay here." Again he did not play him.

J↑TΔ'ΔJ↑T↑M↑H DΔHW↑NONO↑ND↑M0C
when he gets tired laying there he turns over

HΔYO K↑M0N N↑N↑M0'OD↑NJW↑T
That's why we have earthquake

That's now raccoon has black eyes He painted his eyes with charcoal. so he could play him and not be blinded by the sun But XOXOLWOB won.

M+NOXWE XONO ⊞+W+N NO'OOONBO TEH-M+⊞
raccoon his eyes black he painted charcoal-with

H&YO NONO+K
that ends it

Hupa language teachers
Herman Sherman, Sr.
Calvin Carpenter
Marlen Mooney
Ruth Beck
Ray Baldy
Dr. Ruth Bennett, Shawnee, Supervisor

Bilingual Emphasis Program
Education Department &
Continuing Education
Humboldt State University
Arcata, Ca. 95521
707-826-3729

OBEMLA Title VII: Ed Pers Trng
Program Project
Apple Education Affairs:
"Wheels for the Mind" Project

Ray Baldy 11/29/86 **Young Man from JΔND†X̄ΩTD†И**

At the end of this story, he goes back to his original home up in the sky. †NN†CON NΩNOT--- Edge of the world. That's where he came from. He went up there to get the acorns for his mother. She was the one that dug him up, she was the one that did it. And he climbed up the stump. And when they were talking up there, the girls were talking about how they were going to marry him. They talked about how good-looking he was. He was so good-looking that they couldn't even look at him. To them, he was so bright, like the sun shining so pretty. Instead, they just put their head down, and turned their backs. They got bashful, and never did look at him.

He went up and got the acorns and that's when he talked to his mother the first time. And then he got the deer, and then he got the salmon. How he got the deer and how he got the salmon is very important. According to Rudy, there was no salmon at that time. The people, KYΩNYON†YON, never had any salmon. So he went looking for them, to find out why there were no salmon. They were all bottled up in a lake. And there were some people there, they were all eating on this fish, and they gave him some. And he asked them how to catch them, how to prepare them, and everything. And they showed him.

He destroyed that damn. And he said, "From now on, everybody will have fish in this world." †NN†CONME. Then he came home, and he showed his people how to prepare it. He told them, "this is the way you do it, this is the way you cut it, this is the way you dry it, this is how eels are roasted," and he showed them all of the processes. How to weave nets. He brought back everything. And that is how they began to have fish there. Until then, there were no fish nor no deer. Until he turned them lose.

He was a person who set the world right when he came. JΔND†X̄ΩTD†И is where it took place. That's why they call the story," JΔND†X̄ΩTD†И KUNTΩLJW†L," "Young Man from JΔND†X̄ΩTD†И." And TOKIM†HD†И is where he was raised. That was the center of the Hupa tribal life. Everything starts there. almost all of the ceremonies began in that place. The others were leaders of small places, but they all came together there. He did what he could to make things right in this world.

when he got to a certain age, he did all he could. But he had a yearning to return to his people. That's when he went on a journey. His grandmother had provided him with magic. It was a belt, it was medicine. And that's why he started back. There were many obstacles that he had to go through. And one of them was on that swing. This old man was around there. He told him how good it would be to swing out over this cliff, and he said, "you get on it and I'll push you, you will get on a trail, right out over this cliff." But when he was going to do it, this belt told him not to do it, because it told him, "that old man is going to pick up that rock when you get out there, and he is going to throw it and hit you in the back when you get way out in the canyon, he is going to eat you. He is a man-eater."

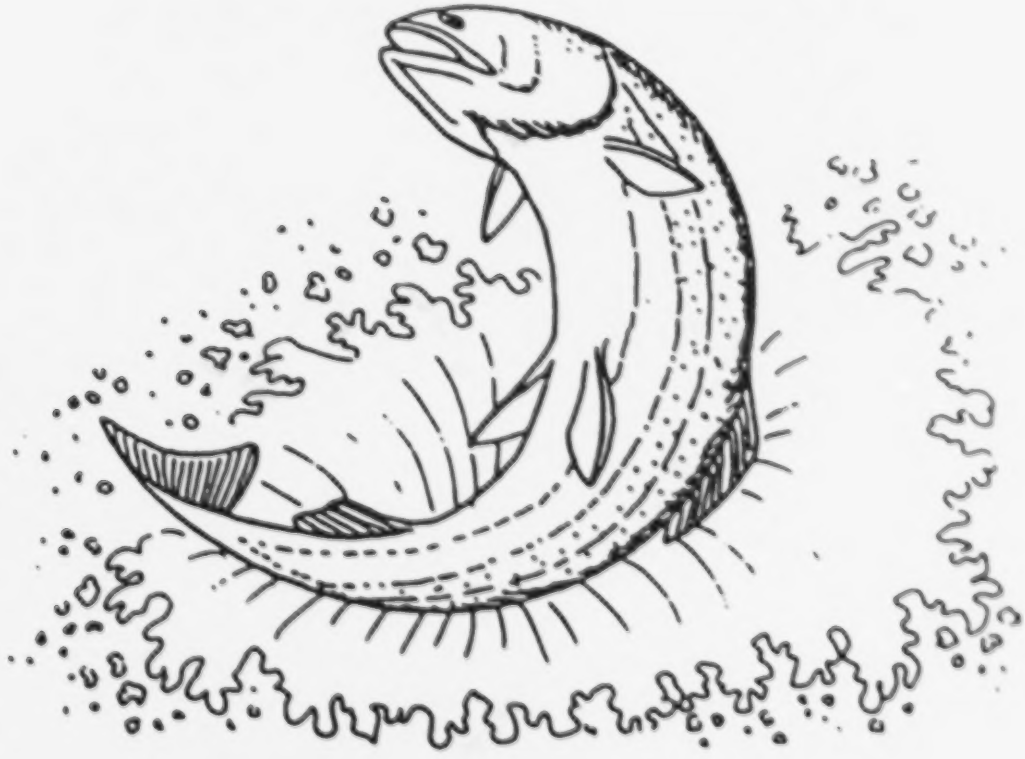
So he pretended he didn't know how to get out on that swing. And he said, "you show me." So the old man he got on there, and he said, "Listen, this is how you do it." So he pushed him, and he started swinging, and he took that rock and the old man dropped down in the canyon, and his words were, "From this time on, there will be no more of these practices of killing people and eating them." And when he went on, he came to another place where this old man was there, and he had this log and he was splitting it, and he had those wooden wedges in there. And when he got there, he told this XOXOLWO, "Can you help me? I can't get this wedge out. It's way down in here. Get your hand out and pull it out for me. Pry it loose."

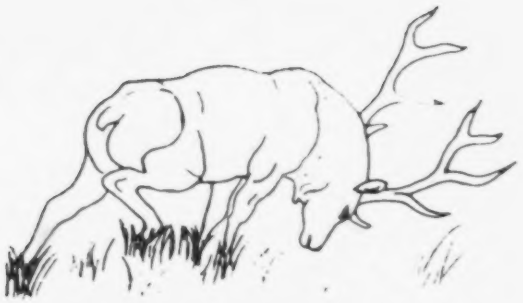
And he was going to do it, and this magic belt warned him again, "When you put your hand in there, he's going to let the wedge loose, he is going to get your hand in there, and he's going to eat you. He is going to do it." And he told the old man, "I don't know how to do it. How did you say you are going to do it? Show me." So that old man put his hand down in there, and he sprung that trap, and he caught that old man and he killed him. And again, he said, "From now on, nothing like this is going to take place in this world."

And he went on, and there were several more obstacles that he went through. Eventually, he arrived at his destination, and that was at the upper world, at Y+DUKUTOM+D+N. That was where his relations were, he was talking to the moon and the sun. And he said, "I came home to travel with you people." And they told him, "Only until you can eat half a whale to sustain you, you can travel with us. Because you need that much to go around the world. When you can eat that much, you can go with us."

And that when they found out that he didn't have any anus, and they said, "Well, we will fix that up." And they took this elderberry branch, and it was hollow, and they stuck it down his throat, and they took these hot rocks, and threw them down his throat, and from then on, he could eat. He became a mortal, and he could eat half a whale, and they said, "OK now you can travel with us." And he started travelling with the moon and the sun.

And that was one of the reasons why when Rudy heard all of this about Jesus Christ, how he was born, and lived, and after he died, was resurrected, and went back to his Father, he thought they they were somewhat similar, and he always thought that the two lead the same lives, and they ended in the same place. The world was set right for the people to live in through brotherly love, instead of killing. And sharing instead of hoarding.





Killing for Deer

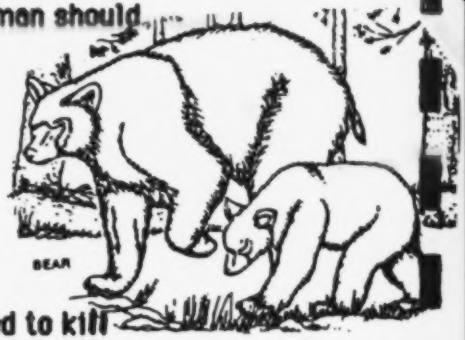
Among the Hupas Long, Long Ago

In the old days the man who was going to hunt would sleep separately fromn his wife if he was married, or if he was single, he had to stay away from girls for at least five days. Just before he started early in the morning, he would smoke himself with pine boughs. Green pine boughs would be put on the fire, then the man would straddle the smoke and thoroughly smoke his body, and his bow and arrows and his other equipment. Then he sang a song if he knew such a song to bring him luck.

When he killed the deer, he should come up to it and stab the eyes. This would make this deer not to see him too soon. When he took out the entrails, he would say, "I give you back to earth," as he threw the entrails away .

The hunter always treated the deer with respect. It is said no man should be stingy about sharing deermeat.

HΔYO NΩNDŧK



How Hupa Indians Killed the Bear When They Needed Food

A long time ago whenever the people of a certain village wanted to kill the bear for food they would send a young man out to hunt, he he would track the bear and locate its hibernation place. This took place after the bear had been in hibernation for awhile.

When the young bear hunter located the bear, which generally was in a cave, he would enter the cave, then he would touch the bear and feel its body to see how fat it was, then he would determine how old it was. Then he would return to the village to report his find.

The men from the village would generally go to the care and build a fire at the mouth of the cave, then the would pile green pine boughs which would cause a lot of smoke. With blankets and branches, they would fan the

smoke into the cave. The smoke would force the bear to come out. As it came out, they would shoot the bear with bow and arrows. The meat then was packed back to the village.

That is how it is done.

HΔYO NONDŧK

This is the story of Raven and Dog in the legendary times.

DUNHWΩDUM that means "long time ago", Raven challenged the Dog to a contest. He said that he could eat every dead thing around, and the Dog could not. The Dog accepted the challenge.

Raven told the Dog, "I will go along one side of the Trinity River, and eat every dead thing I find along the way. You will go along on the opposite side and do the same. The one who eats all of the dead things without getting sick will win.

So they started. The Raven started eating all of the dead things on his side of the river, and the Dog started to do the same. The Dog started feeling good, but soon he began to get sick in the stomach. The more he eat, the sicker he got, until finally his stomach was so full, he was very sick.

He stopped and lay down very sick and his stomach was so full he could barely move. So he called to the Raven to help him. He asked the Raven to peck a hole in his body to relieve the pressure, but the Raven came and started to peck his eyes out. The Dog said, "Not my eyes, I want you to peck a hole in my stomach." But Raven wouldn't do it.

As the Dog lay there, he saw some grass by his side. He picked some and ate them, and he regurgitated all of the things he had eaten and he got over his sickness.

Forever after, when Dog gets sick, he eats grass to make himself well. They also tell about an herb that grows in the mountains that Hupa people use to cure the stomach. It is a cure based upon this story about how Dog cured his stomach sickness.

[illegible] and [illegible]

XƟNTEⒷTǪ Herman Sherman, Ruth Beck, Marian Mooney 2-12-86
Coyote from Fred Davis, 11-84

He came here. There weren't any salmon
DɬGYUᴎ JɬNɬᴎYΔ
here he came

ⒷǪK DǪHǪLEN
salmon none

He went downriver to Weitchpec, then he went on down from Weitchpec until he came to Recqua.

YIDE ⒷENOLDɬᴎ MɬX̄ENODǪWULDɬᴎ JɬNɬᴎYI
downriver Weitchpec Recqua he came

Nobody had any salmon there either.

HΔYO X̄ɬNO ⒷǪK DǪHǪLEN
there also salmon none

They only had dried salmon down at Recqua.

HWONE ᏏOK NᎵᏏTCᏗ YONᎵLᏗ MᎵXENODᑌWULDᎵᏂ
only dried salmon they brought Recqua

Coyote knew something was wrong at the mouth of the Klamath.
He took madrone berries, and he put those madrone berries in a bag.

XᏫNTEᏏTᏫ JOᏏTCᎵT DIHWᏫ' HᏫK ODIᏫ MᎵXENODᑌWULDᎵᏂ
coyote he knew something was wrong Recqua

JᏗᏫLᎵNDᎵᏂ
at the mouth of the Klamath

ᎵCDEᑌ NODEᏏNᎵHWON ODᎵᏏ JᎵTECLᏗ
mdrone berries with him he took

CWᎵNTEᏏMᎵᏏ MENONᎵLᏗ HᏗ ᎵCDEᑌ NODEᏏNᎵHWON
bag he put in there those madrone berries

He went on down to Recqua.

MᎵXENODᑌWULDᎵᏂ JᎵTECYI
Recqua he went

He reached in his bag, and he got out his madrone berries, and he ate them. Those people thought it was salmon eggs

ƆW↑NTE⊞ME NƆN↑LΔ HΔ ↑CDEƆ NƆDE⊞N↑HWƆN
in his bag he put those madrone berries

ƆW↑NTE⊞ME NƆ'NƆK↑CLE JΔN↑LΔ HΔ ↑CDEƆ NƆDE⊞N↑HWƆN
in his bag he reached he took out those madrone berries
YOƆƆNYON
He ate them.
The people thought he was eating salmon eggs
HΔYO JƆNDECNE XƆИ' KYƆN
they thought salmon eggs he was eating
They said, "Where did you get your salmon eggs
He told them he got them in Hoopa.

DΔD↑HƆM↑⊞ M↑JEN↑LΔ HΔ ↑CDEƆ NƆDE⊞N↑HWƆN JƆNDECNE
from where he brought it out of the bag those madrone berries they thought
ƆDENE NƆT↑NNƆX
he said Hoopa Valley

When he went to see there, he saw a dam. And he saw how the dam backed up the river.

HΔYO⊞ J↑N↑NYI HΔYO J↑TECYΔ NƆNΔGYƆLTCƆ HΔ XUN
and then he went that from there it was blocked up that river

They told him, "You can stay all night. Tomorrow, you can go home." he stayed there with those people. One night when they went to bed, ⊞ƆK↑ƆWƆ told him," They went to bed. They went to sleep. " Then he got up and went down to the damn.

ΔYOXƆ⊞DENE NƆLWE⊞TE Y↑CXUNTE NƆTEC↑NDIYƆTE
they told him you can stay all night tomorrow you can go home

HΔYO JƆNDO' YOKW↑⊞
there he stayed people

⊞ƆK↑ƆWƆ ƆDENE YONECTEƆ YOW↑KYƆNWƆN
yellow-breasted chat said they went to bed they went to sleep

HΔYOH NO+CDEXE HΔ XONTEHTO ITCEN J+N+NYI
and then he got up that coyote down he went

He worked there, at that place where it was blocked. I don't know what kind of tools he had, but he worked there, unblocking that river. Pretty soon, the water just boiled out. When that happened, he ran. He started back home. They started after him.

HΔ NONΔIHYOLTCOD+N HΔYO NO+CTE
that place where it is blocked there he worked

M+NEJEHOM+H JΔK+N+NYOH DU'ODIO XONTOD+N NOTECDI
pretty soon it boiled out he ran his home he started home

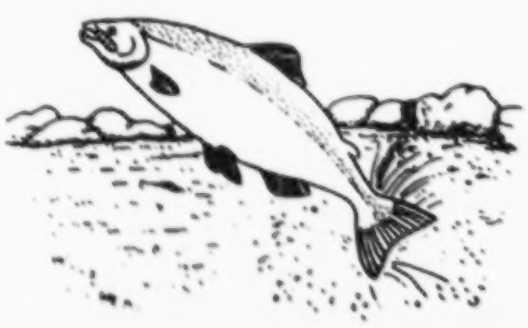
YOKW+NTECYOT
they started after him

Then the water broke through, and all of the salmon went up the river.

JΔK+N+NYO HΔYO HOK HONTECDETL Y+DUK
it poured out that salmon lot they came up the river

If it had not been for Coyote, there would be no salmon. Today, because of Coyote, there is salmon eating. He was pretty smart.

HΔ DOJ+TECYONE'ENDE DOHOLUN HOK YΔG+DION
if it had not been for him no salmon eating

HW+KYUNHOLEN
he was pretty smart

HΔYO NONDIK
that ends it